

T H E
ANALYTICAL REVIEW,

For FEBRUARY, 1794.

CLASSICAL LITERATURE.

ART. I. Murphy's *Tacitus*. [*Concluded from Vol. xvii, p. 252.*]

By the copious extracts from Mr. Murphy's translation of Tacitus annexed to a preceding number, and selected without captiousness or partiality, we have prepared the judgment of our readers on it's relative merits and defects, before we presumed to deliver an opinion of our own. The scholar, by this time, has compared it with the original; the mere english reader, with the preceding translations of the whole, or of some parts: the result has probably been different; the former, perhaps, who wished to hear the Roman deliver himself in english, finding his oracles rather explained and commented on than majestically pronounced, may find himself disposed to revenge disappointed expectation, and to withhold his approbation; whilst others, and those perhaps the most numerous class of readers, will rejoice at the magnificent tale, related in language not inelegant, though familiar, not languid, though diffuse. We cannot but hesitate which party to join: if it be true that history is the common property of all, at least of all whom education and the gentler ways of life enable to look beyond the immediate track of necessary business before them—it's first property is to be intelligible to all who claim that prerogative, and the translator has undoubtedly acquired a popularity to which his master cannot pretend: if history, like the science of politics, have it's recesses, if it be sometimes only the key of statesmen, if it recount actions only to trace their springs, and, by delineating the past, to direct the future,—content to instruct a superiour class of readers, and confident to be understood, it wraps itself up in hints, crowds into one sentence a period, and for a tale often substitutes an image: and if such be the general style of the author in question, it must be confessed, that Mr. M. has, upon the whole, not rendered Tacitus. Tacitus is every where, even in his pathos, majestic and concise; Mr. M. appears generally explanatory, verbose, and paraphratic.

Mr. M., no doubt, has written language which 'an englishman of taste may read:' but is his language the style of Tacitus? must brevity necessarily be uncouth, or conciseness turgid, the faults ascribed by Mr. M. to Gordon? It would be injustice

indeed, at this period of our language, and before ears less pure perhaps than debauched by its present fictitious graces, to compare Mr. M. seriously with that competitor, for whom he has so explicitly confessed his contempt; but as some of our readers may not have had an opportunity of perusing or comparing his translation with the present, we shall gratify them by 'offering a few bricks as a sample of his building,' from which they may in some measure guess at the real fault of his style, whether it be turgidity, as Mr. M. will have it, or what it appears to us, ruggedness. The passage we select, though short, conveys the real character of Tacitus, brevity, without obscurity, pathos and elegance, without loquacity; it contains the reflections of the historian on a letter which Tiberius wrote to the senate. We shall first give the original text, next Mr. Gordon's, and lastly Mr. M.'s translation. Tacitus, *Annal. lib. vi. sec. vi.*

'VI. Insigne visum est earum Cæsaris literarum initium: nam his verbis exorsus est: "Quid scribam vobis, patres conscripti, aut quomodo scribam, aut quid omnino non scribam hoc tempore, dii me deæque pejus perdant, quam perire me quotidie sentio, si scio." Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant. Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando, ut corpora verberibus, ita sævitia, libidine, malis consultis, animus dilaceretur: quippe Tiberium non fortuna, non solitudines protegebant, quin tormenta pectoris suasque ipse pœnas fateretur.'

Gordon, vol. 1. *Ann. b. vi. p. 276*, 12mo edition.

'Most remarkable was the beginning of that letter; for in these words he introduced it; "What to write to you, conscript fathers, or in what manner to write, or what at all not to write at this instant, if I can determine, may all the deities, gods and goddesses, doom me still to more cruel agonies than those under which I feel myself perishing daily." So closely did the bloody horror of his cruelties and infamy haunt this man of blood, and became his torturers! Nor was it at random what the wisest of all men was wont to affirm, that if the hearts of tyrants were displayed, they would be seen full of deadly wounds and gorings, since what the severity of stripes is to the body, the same to the soul is the bitter anguish of cruelty, lust, and execrable pursuits. To Tiberius not his imperial fortune, not his gloomy and inaccessible solitudes, could ensure tranquillity, nor exempt him from feeling, and even avowing, the rack in his breast, and the avenging furies that pursued him.'

Murphy, vol. 1. p. 378.

'VI. The letter, sent by Tiberius on this occasion, is too remarkable to be here omitted. His words were as follows: "What to write, conscript fathers; in what terms to express myself, or what to refrain from writing, is a matter of such perplexity, that if I know how to decide, may the just gods, and the goddesses of vengeance, doom me to die in pangs, worse than those under which I linger every day." We have here the

the features of the inward man. His crimes retaliated upon him with the keenest retribution; so true is the saying of the great philosopher, the oracle of ancient wisdom, that if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver, and, in like manner, cruelty, and inordinate passions, malice and evil deeds, become internal executioners, and with unceasing torture goad and lacerate the heart. Of this truth Tiberius is a melancholy instance. Neither the imperial dignity, nor the gloom of solitude, nor the rocks of Caprea, could shield him from himself. He lived on the rock of guilt, and his wounded spirit groaned in agony.'

It is unnecessary to anticipate the verdict of the scholar on comparing either translation with the original, or both with themselves; but if the mere english reader pronounce that of Gordon rugged, perplexed, and rustic, he must be told, that it at least attempts, though unsuccessfully, to move within the limits of the author, and that two or three expletives excepted, it substitutes nothing, and alters nothing of the text; whilst Mr M. has interwoven his own flowers with the tissue of his master. 'The just gods and goddesses of vengeance; the features of the inward man; the oracle of ancient wisdom; the whips and stings of horror and remorse; the internal goading executioners; Tiberius, a melancholy instance of this truth'—are the illegitimate offspring of the translation—whilst the 'imperial dignity, the gloom of solitude, and the rocks of Caprea' seem to insult the barrenness of Gordon, and the last sentence substitutes a common place image of misery, totally different from the terrible one which finishes the period of Tacitus.

It is not our fault, if, on proceeding to similar parallels, the reader should be of opinion, that the specimen we have produced, it's last flaw excepted, resembles more the animals claw, than a 'brick of the building:' we say, the last flaw excepted, because it is but justice to declare, that in critical knowledge of his author's language*, in close attention to his sense, and perspicuity to discover his design, the present translator excels most of his competitors, and is inferior to none, not even to one whom he has not, we think, mentioned, *Aikin*, the concise and elegant translator of the treatise on the manners of the

* We miss something of this critical acuteness in the very first sentence of the translation, *Annal. i.* 'Urbem Romanam a principio Reges habuere'—'the first form of government that prevailed at Rome was monarchy.' The words 'form' and 'prevail' seem to imply debate and option: whilst 'habuere' expresses aboriginal unconditional power. Rome, from it's origin, was held by kings. The *habeo* of Tacitus is that of *Aristippus*: 'habeo non habeo a Laide.' Gordon debases royalty to a civic office. The epithets 'mild' and 'well known,' belong to the 'prince' of M. M., not the 'princeps' of Tacitus.'

germans, and of the life of Agricola. As we should think it an unpardonable neglect, were we to pass in silence the work of a writer who has done so much for the encouragement of classic literature amongst us, we shall give a specimen of his style, from the life of Agricola, compared with the original, and the same as rendered by Mr. M. The passage we select is the beginning of the speech of Calgacus, a caledonian chief. Tacitus *vita Agricolaë*. sect. 30.

XXX. 'Quotiens causas belli et necessitatem nostram intueor, magnus mihi animus est, hodiernum diem, consensumque vestrum, initium libertatis totius Britanniaë fore. Nam et universi servitutis expertes, et nullæ ultrâ terræ, ac ne mare quidem securum, imminente nobis classe Romanâ : ita prælium atque arma, quæ fortibus honesta, eadem etiam ignavis tutissima sunt. Priores pugnae, quibus adversus Romanos variâ fortunâ certatum est, ipse ac subsidium in nostris manibus habebant : quia nobilissimi totius Britanniaë, eoque in ipsis penetralibus siti, nec servientium litora aspicientes, oculos quoque a contactu dominationis inviolatos habebamus. Nos, terrarum ac libertatis extremos, recessus ipse ac sinus famæ in hunc diem defendit : nunc terminus Britanniaë patet : atque omne ignotum pro magnifico est. Sed nulla jam ultrâ gens, nihil nisi fluctus et saxa, et infestiores Romani : quorum superbiam frustra per obsequium et modestiam effugeris : raptores orbis, postquam cuncta vastantibus defuere terræ, et mare scrutantur : si locuples hostis est, avari, si pauper, ambitiosi : quos non Oriens, non Occidens, satiaverit : soli omnium, opes atque inopiam pari affectu concupiscunt : auferre, trucidare, rapere falsis nominibus, *imperium* ; atque ubi solitudine in faciant, *pacem* appellant.'

Aikin, p. 212.

'When I reflect on the causes of the war, and the circumstances of our situation, I feel a strong persuasion that our united efforts on the present day will prove the beginning of universal liberty to Britain. For none of us are hitherto debased by slavery ; and there is no land behind us, nor is even the sea secure, whilst the Roman fleet hovers around. Thus the use of arms, which is at all times honourable to the brave, now offers the only safety even to cowards. All the battles which have yet been fought with various success against the Romans, had their resources of hope and aid in our hands ; for we, the noblest inhabitants of Britain, and therefore stationed in its deepest recesses, far from the view of servile shores, have preserved even our eyes unpolluted by the contact of subjection. We, at the farthest limits both of land and liberty, have been defended to this day by the remoteness of our situation and of our fame. The extremity of Britain is now disclosed ; and whatever is unknown becomes an object of importance. But there is no nation beyond us ; nothing but waves and rocks, and the still more hostile Romans, whose arrogance we cannot escape by obsequiousness and submission. These plunderers of the world, after exhausting the land by their devastations, are rising the ocean : stimulated by avarice, if their enemy be rich ; by ambition, if poor : unsatiated by the East and by the West :

the only people who behold wealth and indigence with equal avidity. To ravage, to slaughter, to usurp under false titles, they call empire; and where they make a desert, they call it peace.'

Murphy, vol. iv. p. 82.

'When I consider the motives that have roused us to this war; when I reflect on the necessity that now demands our firmest vigour, I expect every thing great and noble from that union of sentiment that pervades us all. From this day I date the freedom of Britain. We are the men, who never crouched in bondage. Beyond this spot there is no land, where liberty can find a refuge. Even the sea is shut against us, while the Roman fleet is hovering on the coast. To draw the sword in the cause of freedom is the true glory of the brave, and, in our condition, cowardice itself would throw away the scabbard. In the battles, which have been hitherto fought with alternate vicissitudes of fortune, our countrymen might well repose some hopes in us; they might consider us as their last resource; they knew us to be the noblest sons of Britain, placed in the last recesses of the land, in the very sanctuary of liberty. We have not so much as seen the melancholy regions, where slavery has debased mankind. We have lived in freedom, and our eyes have been unpolluted by the sight of ignoble bondage.

'The extremity of the earth is ours: defended by our situation, we have to this day preserved our honour and the rights of men. But we are no longer safe in our obscurity: our retreat is laid open; the enemy rushes on, and, as things unknown are ever magnified, he thinks a mighty conquest lies before him. But this is the end of the habitable world, and rocks and brawling waves fill all the space behind. The Romans are in the heart of our country; no submission can satisfy their pride; no concessions can appease their fury. While the land has any thing left, it is the theatre of war; when it can yield no more, they explore the seas for hidden treasure. Are the nations rich? Roman avarice is their enemy. Are they poor? Roman ambition lords it over them. The east and the west have been rifled, and the spoiler is still insatiate. The Romans, by a strange singularity of nature, are the only people, who invade, with equal ardour, the wealth, and the poverty of nations. To rob, to ravage, and to murder, in their imposing language, are the arts of civil policy. When they have made the world a solitude, they call it peace.'

If, on comparing these specimens with the original, fidelity, conciseness, and sufficient elegance, must be awarded to that of Mr. A.; it cannot be disguised that Mr. M. has amply made up for the somewhat theatrical tone of his, by diffusing a greater perspicuity over the passage. He has, indeed, overstepped the grave modesty of his author; Calgacus 'dates the freedom of Britain' from a sentence, and bids 'cowardice throw away the scabbard'—but the whole has acquired light; what was intricate is explained without languor, and chasms are filled up without flatness.

We are now arrived at the supplemental part of the work, in which Mr. M. is to be considered as the imitator, not the translator of Tacitus. But as the materials from which he composed his narrative were to be gleaned from authors who wrote with designs very different from that of Tacitus, they produced a mixture of history and biography, which, though amusing and instructive in itself, remains below his dignity. The tale of malleable glass, of the barbel and crab, &c. could not deserve his notice, though they might with propriety be preserved by the author of the *Satyricon* and Suetonius: Mr. M., aware of this, apologizes for their introduction, on account of their characteristic importance; they are not indeed productive of that discrepancy in the more verbose and confabulatory narrative of the english writer, which would have offended, had they been tacked in some affected latin imitation, to the books of the original. What has been said of the french translator, Amelot de la Houffaye, that he was '*Tacito vitiis quam virtutibus propior,*' may, however, be applied to many parts of the supplement; it abounds in theatrical graces, and in modern pleonasm of sentiment. 'Theatres of war,' and 'scenes of carnage,' open every where upon us; here, Titus 'heaves a sigh, and mourns the lot of humanity,' there 'he can no more, a flood of tears suppresses his voice, he turns his eye to the temple, and heaves a sigh' again; till lastly, 'lifting up his hands, he exclaims with a sigh, the god of the jews has fought against them.' Sometimes the language labours to improve even the pathos of Seneca; sometimes it descends to frigid sarcasm. Who must not sympathize with the author, when, to impress us with the horrors of tyranny under Tiberius, he tells us, that 'spies were stationed in every quarter of Rome; the mirth of the gay, the sorrows of the wretched, the joke of innocent simplicity, and the wild rambling talk of men in liquor, served to swell the list of constructed crimes?'—But when, in the account of the war with the jews, we hear that their leaders 'bellowed like true patriots, and talked of the rights of man,' we are tempted to exclaim with Rousseau:

'*Mon Dieu! La tête tourne, on ne sçait plus ou on est.*'

In the copious collection of notes subjoined to the translation, and supplement, the reader may quaff instruction and amusement to satiety; whatever has been produced by the labour of former editors and translators, is here accumulated. Much belongs to Mr. M. himself. Some of the notes indeed are rather long, than important: such are those on the invention of letters, the exculpatory one on Lucan, with a few others.

The reader is in possession of our opinion: we hesitate not to declare the volumes before us equally useful and important: they must be perused with pleasure by the english reader, and they will be commended by the scholar, when he considers how much has been achieved, and how difficult the task.

ART.

AGRICULTURE.

ART. II. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1793. Vol. XI. 8vo, 429 pages, with seven plates. Price 5s. boards, Doddsley, 1793.*

THE wide field for political speculation, which the novelty of the events continually occurring on the continent has opened to the view of all, has so much engaged the general attention, that researches into all other sciences have been, except in few instances, suspended. For most of what has been lately done in the improvement of arts, or extension of science, we are indebted to institutions like the society whose transactions we are proceeding to analyse. The emulation kept alive by the rewards offered, or marks of approbation conferred, has been productive of the happiest effects, and we fully agree in the applause bestowed on this institution by a member of the house of commons, who thought it superseded the necessity of a board of agriculture being established at the expence of the public. This society has long flourished, and the improvements and inventions which it has been instrumental in bringing forward, by rewards and other incitements, have in many instances been of national importance. Its expences have, of course, been considerable, and they have been chiefly furnished by the contributions of the subscribers, the number of whom has considerably increased, and, we trust, will not be diminished. For although the new board of agriculture established by government may in some degree be supposed to rival this society, yet the objects of that board, as far as we have heard, appear to be much more confined in their extent, and by no means to prevent the utility of any other institution. If by their exertions the heaths of Bagshot, of Hounslow, and Finchley shall wave with corn, be clothed with thriving timber, or smile in any luxuriant vegetation, and if by improving the breed of sheep the british fleece be made, as far as necessary, to equal the spanish, we shall readily subscribe to the utility of their institution; at the same time we hope, that the information which they will obtain of the miserable state of the poor in the different counties, through their statistical surveys, may be productive of beneficial consequences.

In the present volume we have some articles of a different description from those in former volumes, which we shall more particularly notice; but in others, which are nearly repetitions of former experiments, it will be sufficient to state the result.

AGRICULTURE. *Plantations of trees.*—For preserving these, when young, from injuries occasioned by hares, rabbits, &c., Mr. Pattenfon recommends tar, mixed with other things in their nature open and loose, to prevent it's binding the bark.—Take six or seven times as much grease as tar, and mix them well together, and with this mixture brush the stems of young trees as high as hares, &c. can reach, and it will effectually prevent their being barked. Mr. P. believes, that if a plantation of ash, of which rabbits are very fond, were made in their warren, this mixture would certainly preserve it.

Together with several observations on the pruning of orchards, T. S. D. Bucknall, esq., relates an experiment made in the spring

and autumn of 1790, on six acres of land fully planted with apples and cherries, on an old hop ground at Sittingbourne, in Kent. Mr. B. observes, that the bark of trees consists of three divisions, the outer, rough; the middle, soft and spongy; and the inner, a whitish rind. When the stem of the tree grows too fast for the bark, it causes blotches and lacerations, which are properly prevented by scoring the bark with a knife; but care should be taken not to cut through the whitish rind, as that heals very difficultly, and insects get in between the tree and the bark, which obstruct the healing of the wound. To keep the wounds made in pruning, &c. free from insects, Mr. B. used a composition of 'one quarter of an ounce of corrosive sublimate, reduced to fine powder by beating with a wooden hammer, and then put into a three pint earthen pipkin, with about a glass full of gin, or other spirit, stirred well together, and the sublimate thus dissolved. The pipkin was then filled by degrees with vegetable or common tar, and constantly stirred till the mixture was blended together as intimately as possible; and this quantity will at any time be sufficient for 200 trees.

The orchard at Sittingbourne was planted in 1773 with apples and cherries, and grew wonderfully; but by being suffered to run with little pruning, and the branches breaking by the wind and other causes, the trees became galled and were decaying. The tenant having mentioned this to Mr. B., his landlord, he determined to try an experiment of thoroughly pruning the trees; and in the beginning of november, 1790, the persons employed examined the trees, and by his directions cut out every branch any way decayed, or galled, or where there appeared any curled leaves. They then thinned the tree to give it a uniform head, and so that the air and sun might freely pass through; cutting off all stumps, and taking off all branches close to where they shot out from the other parts of the tree. They cut close to the tree, smooth and even, holding the left hand under the branch that it should not shiver the bark. Another person was employed to smooth, with a knife, all places where the saw had been, and to rub them over with the medicated tar above mentioned. This preparation destroys the vermin, and by cutting close to the remaining branch, the flow of the sap draws the sides of the wounds together. By pursuing this method, the wounds soon healed, and in the spring of 1791 the appearance of the trees much pleased the tenant. In the autumn the fruit was clearer from specks than that of his neighbours; and in the season of 1792 the tenant states that the produce far exceeded the quality of his neighbours. Some cherry trees were blighted by the frosty mornings, but others produced very large fine fruit, and very plentiful, and the apples exceeded all in that part of the country. Mr. B. remarks, that pruning trees is as necessary as hoeing turneps; and he hopes soon to see it as universal. The society voted him the silver medal.

Drill husbandry.—Four candidates claimed the premium offered for comparative experiments of the drill and broadcast culture of wheat. Of these, a silver medal and twenty guineas were adjudged to Mr. Arthur Tabrum, of Aveley, Essex, and a silver medal to each of the other three candidates. These experiments are much in favour of the drill; in some instances, indeed, we cannot help suspecting, that the computations of its advantages are greatly exaggerated. Mr. T. calculates

culates the average advantage in favour of drilling, per acre, in an experiment made in 1792 on sixteen acres of light sandy loam, as follows: Seed sowed $1\frac{1}{2}$ bushel, at six shillings per bushel, is nine shillings.—Superiour crop, 5s. 4d. $\frac{1}{2}$.—More straw, 1s. 9d.—Better quality of grain, 5s.—More labour bestowed on the broadcast per acre, 1s. 4d. This amounts to 1l. 2s. 5d. $\frac{1}{2}$ per acre in favour of the drill: besides, the land, by scarifying, harrowing, and hoeing, was clean and fit for a spring crop, while the land sown broadcast was foul, and fit only for fallow. The difference he estimates at twenty shillings per acre. This is perhaps going rather too far; but during the winter the broadcast looked best; and before he scarified the drill crop in february, he had doubts of it's success, and consequently in the joy of finding that it did succeed the advantage was stated at the utmost. Mr. T. relates some other experiments in the culture of turneps and barley, and recommends scarifying and scuffling according to Mr. Cook's directions.

Mr. Burgoyne sent the particulars of three experiments in the drill and broadcast culture. In the first, on a very heavy clover ley, which when ploughed was rough, the drill was inferiour to the broadcast by nearly $5\frac{1}{4}$ bushels per acre, and sixteen trusses of straw. The soil was a heavy loam on an understratum of clay. In another experiment, on the same kind of soil made a good tilth, the drill had the advantage. On a sandy loam with an understratum of gravel, the drill was also superiour, and Mr. B. has no doubt of it's being so whenever it is used properly, on ground fit to receive it. Mr. B. used Cooke's, Duckett's, and Perkins's drills in his experiments, and drilled some at eleven and some at nine inches distance. The larger crop appears to have been on that at nine inches distance: and on the sandy loam with Duckett's * drill the produce was four quarters on one acre.

Mr. Trelawny, of Upminster, Essex, made several experiments in a field of $7\frac{1}{2}$ acres; the soil an excellent dry loam. These trials were made not only to ascertain the difference of drill and broadcast, but also to determine what quantity of seed drilled on an acre was most profitable. In the first set of experiments three acres were drilled; one with two bushels of seed produced 3 qrs. 5 bush. 3 pecks 1 gal. Another with half a bushel of seed yielded 3 qrs. 5 bush.; and another with a quarter of a bushel, 3 qrs. $4\frac{1}{4}$ bushels. The total produce on the three acres was 10 qrs. 7 bush. $2\frac{1}{2}$ pecks; on three acres broadcast the produce was 9 qrs. 3 pecks. The difference in favour of the drill was 1 qr. 6 bush. $3\frac{1}{2}$ pecks; beside $3\frac{1}{2}$ bushels of seed less. Conjoining this with some other experiments, Mr. T. found, that one bushel one peck per acre drilled, and two bushels two pecks broadcast, were most productive. On the whole of his experiments, he computes about eighteen shillings per acre in favour of the drill system of husbandry.

Mr. J. Rodney, of Ripley, Hants, on a very good brown light soil, dry, with chalk bottom $1\frac{1}{2}$ foot deep, drilled four acres and

* Mr. Duckett is a very considerable farmer at Esher, in Surry; his drills, hoes, &c. are of his own invention, and the whole of his farm may be regarded as a pattern for husbandmen. In the transactions of the Bath society he is styled the prince of farmers.

sowed four acres close adjoining broadcast. The broadcast produced 64 bushels, 3 pecks, 1 gallon, and the drilled 53 bushels, 1 peck, 1 gallon; being $11\frac{1}{2}$ bushels in favour of the broadcast: beside which the broadcast weighed $2\frac{1}{2}$ pounds more per bushel; but on the other hand, three bushels of seed were saved by the drill. Mr. R. had both crops hoed by women in the month of april.

From the whole of the above experiments, the result appears to be considerably in favour of the drill husbandry. In the last instance, indeed, the reverse is the case; but Mr. R. did not make use of the horse-hoe, scarifiers, or harrows, which in the other instances appear to have been very necessary, if not the principal causes of the superior success of the drill. The produce also in this experiment was very small, the broadcast being only about two quarters per acre, and the drill less than $13\frac{1}{2}$ bushels, whereas, in the preceding experiments, the produce was from nineteen or twenty bushels to four quarters per acre. Mr. R. however observes, that the summer proved very wet and stormy, which hurt the crops not a little.

Mr. Smith, of Hornchurch, received the silver medal and ten guineas for a comparative statement of the produce of turneps by drill and broadcast, on a mixed soil or gravelly loam. Three acres were sown in each method, and six roods of each taken and weighed. The produce from the six roods drilled, weighed 16 cwt. 1 qr. 7 lb.; and that from the broadcast 14 cwt. 2 qr. 9 lb., which is at the rate of 2 ton 6 cwt. 22 lb. in favour of the drill.

Transplanting of wheat.—Mr. J. Sibley sent to the society two thousand grains of wheat, which were the produce of one grain in one year. In september 1790, he sowed six grains in a garden pot; in february 1791, they were transplanted into the garden in a single row, at a foot distance. One of the plants was afterwards taken up and divided into ten parts, each having a small fibre, and transplanted in one row a foot from each other. In august 1791, the plants were taken up, and one, of which the root had not been divided, produced 100 ears, containing 2000 grains. Another, the root of which had been divided, produced, altogether, 90 stalks and ears; but the number of the grains could not be ascertained, as the birds had carried away the greater part of them. Those of the former plant were preserved by a net.

Stall feeding horses with green vegetables.—Mr. Smith, of Hornchurch, kept four horses in the stable on green rye, and winter and summer tares, from the 21st of april to the 22d of september, 1792.

The quantity of land on which the vegetables grew was three acres, three roods, 29 perches. Mr. S. computes the expence, including 3l. 19s. for rent and taxes, at 7l. 19s. 10d. $\frac{1}{2}$, which is 1s. 9d. $\frac{3}{4}$ per week for each horse. As the horses did nearly double work, he gave them nearly a double quantity of corn, viz. fifteen quarters five bushels, valued at 14l. 16s. 10d., or 3s. 3d. $\frac{1}{4}$ per week, each horse. If the horses had been at grass, they would have required the same quantity of corn on account of their hard work; and their keep at common grass Mr. S. would have reckoned at 3s. 6d. or 4s. per week each horse, consequently the advantage appears near cent. per cent. in favour of stall feeding. The silver medal and ten guineas were adjudged to Mr. S. for this communication.

Cut

Curl in potatoes.—Ten guineas were presented to Mr. Hollins for his observations on this disease. These tend to confirm his remarks printed in former volumes, and which we have particularly noticed in our Review, Vol. ix. page 2, and Vol. xi. p. 123. Mr. H. recommends, that, in cutting potatoes for sets, care should be taken not to cut them intirely through; but when the knife has penetrated about half through, the other half should be broken off. If the knife enter easily, and the potatoe break off soft, it is fit for seed; but if the knife enter with some difficulty, and the potatoe break off harsh and rough, it is unfit for seed. In repeated experiments, Mr. H. has found, that fresh manure is a great detriment to the potatoe; he therefore advises to plough the manure into the ground in january, and let it lie till the middle of april, when the frost will have tempered the ground, and the manure be rotted *. By this process, also, the land will be much better prepared for a crop of wheat to follow. From somewhat less than an acre of land, Mr. H. obtained 200 bushels of potatoes worth 20 l. These were taken up in october, and wheat was sowed on the same ground, with one ploughing, which produced 30 bushels of clean corn, which in september, 1790, was worth 12 l., making 32 l.; the produce of less than an acre in seventeen months. As a proof of his knowledge respecting the nature of the curl, Mr. H. refers the society to some former papers, in which he predicted, that there would be more curled potatoes in 1792 than there had been since 1786, and which it appears was the case in his neighbourhood. These papers we have not seen; but if the causes which he assigns for this defect be correct, it is not easy to conceive on what grounds it's prevalence in a particular season could be foretold, except we suppose Mr. H. was previously acquainted with the state of the potatoes used in that country for seed.

Feeding cattle with potatoes.—In 1791, Mr. Barbor, of Fremington, Devon, planted twenty-four acres for this purpose. Part of these were manured differently; some with dung, some with mud walls, and some with rotten straw. The produce of an acre manured with dung, was 255 ten peck bags; with mud walls 128; and with rotten straw 102. On twenty acres of these potatoes, 56 bullocks were fed; those of the other four were given, cut in slices, to young cattle as fodder. The fifty-six bullocks cost 380 l. 18 s., and were sold for 580 l. 18 s., being an increase in their value of 200 l. Each bullock eat on an average three pecks of potatoes per day, which, at the rate they then sold at, would be about 2 s. 6 d. per week. These beasts were put in feeding the tenth of december, and by march most of them were fit for the butcher, and the greater part killed immediately from the stalls. Some straw was given with the potatoes, which was more than paid for by the dung. The bullocks thus fed were subject to two maladies, swelling and being choaked; the former is gotten rid of by driving them about the yard; and the potatoe in the throat may be forced down by a smooth stick. The ground on which these potatoes grew was in excellent order for wheat. A gold medal was voted to Mr. Barbor.

* Mr. Dann, in the preceding volume, states, that long dung is to be preferred. See Rev. Vol. xvii. p. 256.

A silver medal was given to Mr. J. Bucknel for cultivating 16 $\frac{1}{2}$ acres with potatoes, for the sole purpose of feeding cattle and sheep. With these, and a little hay and oat straw, he fed eleven heifers and twelve oxen, beside giving a considerable quantity to younger cattle. Mr. B.'s method of cultivating potatoes is, to spread manure upon the ground prepared for them; and then, after a furrow is ploughed, some of the labourers drop the potatoes cut into pieces, in the bottom, and others, with rakes, rake the dung near the edge upon those pieces; two furrows more are then ploughed, in which not any potatoes are dropped, and so on. We have noticed Mr. B.'s manner of feeding cattle with this root in vol. xi. page 122.

Rhubarb. The gold medal was adjudged to Mr. Jones, of Fish-street Hill, for cultivating this root. The ground is in the parish of Enfield, is rich and light, and to prepare it for this purpose, wherever Mr. J. intended to plant a root, that spot was dug about three spit deep, and the surrounding earth heaped upon it to a considerable height; thus forming a distinct hill for every plant, in order to keep the earth light, and that it might have a great depth to penetrate. A root produced from a seed sown in June 1791, was transplanted on one of these hills in April 1792; in the course of the summer it displayed palmated leaves which measured four feet, from one point to the other in breadth, and three in length. The tap root, when planted, measured seven inches: at the end of six months Mr. J. traced it to the extent of three feet, but was dissuaded, by the gardener, from examining farther, lest he should injure the root. As these large leaves collect a great quantity of moisture, it is necessary for the plant to be set on a hillock, to preserve the root from being rotted by too much wet. Mr. J. sowed, on a bed made with fresh dung and a layer of fine mould, a considerable quantity of seed in April 1792, and transplanted the plants as they grew up; but they were too weak till September, when he saved one hundred and twenty seven out of one hundred and thirty. From these experiments he infers, that the season for sowing in spring, is about March or April, and in autumn, about August or September, that those raised in spring should be transplanted in autumn, and *vice versa*. That they cannot have too much room: that the situation can scarcely be too dry: that the injuries the plants are subject to are principally during their infancy, and to be imputed to insects or inattention; to too great an exposure to frost, &c. That no injury can be dreaded from heat, and that in general they are hardy, and easy of cultivation, when arrived beyond a certain term.

Mr. Halley, of Pontefract, sent several samples of rhubarb, part of which was of a very superiour quality. These roots were planted about the year 1781, and taken up in the spring of 1792. The prime roots were severed in small pieces, peeled clean, and thoroughly cleared of every particle of unsoundness. Part was separately laid in sieves, and the remainder perforated, strung, and suspended in festoons from the ceiling of a warm kitchen. These samples appear to be superiour to any cured in England, and produced to the society hitherto. Mr. H.'s certificate states, that he was in possession of 73 lb. of the growth of his late father and himself, and of his own curing. He was voted a silver medal.

Improving

Improving waste land.—A gold medal was adjudged to Charles Hallall, esq., for cultivating and improving 330 acres of waste moor land, in the parish of Narbeth, Pembrokeshire. The expence of grubbing, burning, cleaning, liming, &c. is computed at 3l. 17s. 1d. per acre, and the land is stated to be now worth 12s. per acre, per annum, though before in a great measure useless. A table of the progress of cultivation on these lands in the years 1789—1793, and as intended for 1794, is annexed to the account.

Hoeing.—A print of a hoe to be worked by two men is prefixed as a frontispiece to this volume. This consists of two beams with handles for one man to draw and the other to push. The beam for the man who walks before the hoe, is divided at the part next the hoe, and is there fastened to the other beam by gudgeons: the other beam is also divided at its fore end, and a wheel is placed to run between the sides: the hoe is fixed in the hinder beam, as a coulter is fastened in the beam of a plough. Some certificates of its use were sent to the society, who voted twenty guineas to Mr. McDougal the inventor.

To save seed from vermin, Mr. Browne, of Derby, recommends, that the grain be steeped three or four hours, or for a sufficient time for the skin or husk to be penetrated, in a strong solution of liver of sulphur: he has used this method for three years, during which, he never lost a seed by vermin.

MANUFACTURES. Mr. R. Bart, a cordwainer of Burnham, in Berks, having invented an addition to the common spinning wheel, by which the spinner is enabled at the same time she is spinning to wind off a ball of thread without any sensible increase of labour, a bounty of fifteen guineas was given to him. A model of the spinning wheel, with the additional parts, is reserved in the society's repository, and a premium is offered for the best drawing of it by youth. Twenty guineas were voted to Mr. Antis, of Fulneck, near Leeds, for a method of causing the bobbin of the common spinning wheel to move backward and forward; by which means, no time is lost in stopping the wheel, to shift the thread from one staple to another on the flyer, and the danger of breaking the thread, and losing the end is obviated; and the spinner enabled to do much more work in a given time, than by any common spinning wheel hitherto in use. A plate and a description of the wheel with these additions are given. These two articles seem more properly to belong to the following head.

MECHANICS. A silver medal was voted to Mr. Kendrick, for an improved construction of a gudgeon for the upright shafts of mills. This gudgeon is formed of hard steel, and works on a hard steel bed, is circular, three inches diameter and three quarters of an inch thick; from its upper side a rib projects, which being fixed to the bottom of an upright shaft, the gudgeon works horizontally on a square bed. That in the possession of the society, has worked seven years in a mill, the wheel and shaft of which weighed nearly six tons, and yet has lost very little of its surface.

A plate and description of a pentrough for equalizing the water falling on water-wheels, is given. As the irregularity in the head of water falling on the water-wheel must be communicated to the internal machinery, it would certainly be a great improvement to insure a constantly regular supply of water to the wheel. This Mr. Quayle pro-
poses

poses to do by means of a float, and taking the whole of the water from the surface. The contrivance appears to be ingenious, but whether the machine could be made to produce the effect required in the case of a large body of water, remains to be ascertained. A silver medal was voted to the inventor.

A bounty of twenty guineas was given to Mr. Johnson, for the invention of a crane, so constructed as to lay the weight suspended by it in any situation within the space of a semi-circle, the radius of which is nearly equal to the length of the gib. This is termed a double-gibbed crane, from the gib being composed of two frames connected together at each end, and admitting the ropes and lower block by which the weight is suspended to run between them. The mechanism of a crane of this nature, must of course be somewhat complicated, but as far as we can judge from the plate and description, it does not appear to be unnecessarily so, and might probably be erected, in situations where machines of this nature are wanted, to advantage. There is not, however, any instance given of it's being used on a large scale.

Captain Edward Pakenham, whose suggestions to improve the art of building ships have appeared in former volumes, sent to the society, this year, a model of a ship's rudder, fastened in such a manner as to prevent it's being totally lost, should the pintles and braces, on which it moves, be entirely broken: and also a contrivance for preventing the rudder's beating about, in case the tiller is broken. Of these a plate and description are given.

Mr. Bell, of the Royal Artillery, Woolwich, has made a gun harpoon on a new construction, for taking whales. It is described as possessing considerable advantages over that commonly used. A plate of it is annexed, and the society voted Mr. B. twenty guineas.

A silver medal was voted to Mr. Colley, of Greynog, Montgomeryshire, for a contrivance for locking carts in descending steep hills. This consists of a pole made of tough ash, curved so that one end shod with iron, slides upon the ground, while the other end rests on the nave of the wheel, and then the felly being fastened by a chain to the pole, at a proper distance from that end, the wheel is locked; and the cart may be drawn down the descent in the same manner as a waggon, whose hinder wheels are locked. Though a contrivance of this kind may tend to lessen the danger to which the shaft-horse in a cart is exposed in descending a hill, there are so many misfortunes, distressing to humanity, which continually befall that animal, from the weight of the load, slipperiness of the ground, &c. that a general improvement of this machine is much to be wished for, or that it could be laid aside entirely.

A bounty of fifteen guineas was given to Mr. Dixon, for a contrivance to preserve the men in a walking wheel, in case of the weight overcoming the power of the men. This consists of two small wheels fixed on the axis of the large wheel, over which pass two ropes on pulleys, suspending a bar of wood, which the men may lay hold of when overpowered, and suspend themselves till the danger is over. A plate is given of this contrivance.

COLONIES AND TRADE. Dr. Dancer informs the society, that the Jamaica cinnamon exceeds, in the opinion of every one, some specimens of Ceylon cinnamon which he had received; that several gentlemen

men are going largely into the planting of cinnamon; one in particular had already (in July, 1792) set out 50,000 trees. The *chè*, or *odenlandia umbellata*, succeeds wonderfully well in that island. The *basilla rubra*, also, another East Indian dye, flourishes. The *betu maritima* grows in the greatest abundance in all the salinas of Jamaica. This has long been employed by the Spaniards in South America, in the making of glass. Whether the kelp prepared from this plant will answer as a substitute for barilla, must be left to future experiments.

A silver medal was voted to Mrs. Ansley, for having introduced the cinnamon tree from Ceylon, into the British settlement of Madras. In the former war with Hyder Ally, this lady took refuge in the island of Ceylon, and obtained from the Dutch, two young cinnamon trees, which on her return she conveyed to Madras. From these all the trees of that kind, at, or in the neighbourhood of that settlement have been produced. Some specimens of this cinnamon are reserved in the society's collection. Three letters from gentlemen of the Madras establishment are annexed, which state, in general terms, the prosperity of the plantations. The pay-master had at least 5000 young plants growing in his garden. Mr. Marten writes from Palamcottah, that the ground allotted by government for a cinnamon plantation was enclosed and preparing for the reception of the plants; he had sown 4000 of the species, which he had reason to think was the superiour kind found in Ceylon, those of the second sort were innumerable. Mr. M. seems to think they have not yet discovered the proper method of separating and preparing the bark. These accounts, undoubtedly, hold out a prospect that cinnamon may become, at some future period, an article of commerce from our settlements, both in the West and East Indies; but we hesitate to say with Mrs. Ansley, that 'the settlements on the Coromandel coast will prove as great a mart to the English company, for the cinnamon trade, in a few years, as ever Ceylon has proved to the Dutch.'

In this volume we have not any articles under the heads of *chemistry* or *polite arts*, and those intitled *manufactures* are brought under that denomination by a forced construction of the term. In agriculture, however, the practice of which is essentially necessary for the support of all the rest, there appears to have been no want of candidates for the premiums offered for improvements.

The remainder of the volume consists as usual of premiums offered to encourage improvements in agriculture, chemistry, dyeing and mineralogy, polite arts, manufactures, mechanics, and in the commerce with the British colonies. Several of these are new premiums, among which is one of 20l. for the planting of not less than three (and 10l. for not less than two) acres of oziers. This is proposed in consequence of letters sent to the society, from the basket-makers, stating the scarcity of this article from several causes, among which is the want of importation from France. Lists of the members of the society, index, &c. are also annexed.

z.

ART.

E D U C A T I O N .

ART. III. *Letters from a Father to his Son, on various Topics, relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793.* By J. Aikin. M. D. 8vo. 348 pages. Price 5s. in boards. Johnson. 1793.

THOUGH so many treatises have been written to instruct men in the art of thinking, it may perhaps be asserted with truth, that few persons have learned to *think*. The tribe indeed of *writers* is sufficiently numerous; but amongst them all, how seldom do we meet with one, whose conceptions and speculations are fairly his own! Nor is this surprising; for, to compile and arrange the thoughts of others, is a task which requires much less native vigour of mind, and less strenuous exertion of the intellectual faculties, than to frame opinions for ourselves. If there be few of whom it can be properly said that they think, there are still fewer who think *independently*. There is a fashion in opinion, and in literary taste, as well as in dress; and fashion is a despot, whom few persons are able to withstand; especially when her authority is supported, as often happens with respect to opinions, by the powerful voice of interest. It requires no considerable share of fortitude, and therefore is no mean proof of moral merit, to preserve that mental independence which would entitle a man to the character of *nullius addictus jurare in verba magistri*.

We have been led into these remarks, by the perusal of the letters now before us, which are the production of a mind endued with an uncommon share of penetration, long exercised in the habit of accurate discrimination and deep reflection, both with respect to subjects of speculation, and to human life and manners; and firmly possessed of that manly independence of character, which enables the inquirer to pursue truth wherever she is to be found, and to follow her wherever she leads.

The author, Dr. A., has already acquired no inconsiderable degree of celebrity by his former useful and elegant productions, in several different walks of science and literature. The present work, while it affords new proofs that he possesses superiour talents, and an uncommon correctness of taste, will exhibit him to the public, under the highly respectable characters of a judicious observer, and a sage adviser. Agreeably to his motto, *Liberi sensu, simplice parole*, he has thought closely on a great variety of subjects, without suffering himself to be shackled by systems, or led by authority; and he has communicated his thoughts, for the most part in plain and simple, but always in pure and classical language, perfectly suitable to the form under which these papers appear, as letters to his son. But it is time that we introduce our readers to a more particular acquaintance with the contents of this valuable volume; which we shall do, by laying before them the subject and leading arguments of each letter, and extracting a few of the more striking passages.

Letter 1. *On education*.—In this letter, the author recommends a copious and varied plan of instruction. Education, he thinks, should rather resemble the scaffolding of a great building, than the finished model of a small one. In our established systems of school and university

versity education, he remarks an artificial value given to certain pursuits, by making them the means of introduction to honours and emoluments, whereas all studies ought to be estimable only by their utility.

Letter II. *On strength of character.*—This, it is observed, depends in part upon physical causes, but may be in some measure anticipated, by cherishing a conviction of the value and dignity of the distinctions arising from freedom of thinking and acting, by maintaining a strong sense of duty, and by listening to the dictates of a masculine and high-toned philosophy.

Letters III, and IV. *On attachment to the ancients.*—It is in these letters maintained, that it is unreasonable to consider the writings of the ancients as perfect models; that they were at best, only successful experiments of early art, which, but for the influence of that superstitious veneration, which has restricted the subsequent efforts of genius to mere imitation, might reasonably have been expected to keep pace with other productions of the mind, in their progress towards perfection. This veneration is shown to have been owing to the accidental circumstance, that their languages have been the depositaries of the christian doctrine, and to several other causes unconnected with their intrinsic merit. In conclusion, Dr. A. says to his son;

P. 37. * To what purpose have I addressed to you all these observations? Most certainly not to persuade you to lay aside your favourite classics, which, besides the solid pleasure and instruction they are capable of affording you, are, in some measure, professional objects of your studies. Indulge a liberal admiration of their excellencies. Imprint their beauties upon your imagination, and their morals upon your heart. But do not be seduced to regard as models of perfection, what were only the experiments of early art—do not think that the powers of men have declined, while their advantages have increased—and, above all, do not decide by ancient authority, what can be brought to the fair test of modern reason.

Letter V. *On the pursuit of improvement.*—The principal object of this letter is to expose the absurdity of making the imperfections of every thing human—a plea against all projects for improvement, and of maintaining, that principles speculatively right may be practically wrong. Having asserted the reasonableness of attempting improvement in political science, as well as every other, the writer adds the following seasonable and judicious remarks on the propriety of speculating on first principles.

P. 44. * To resolve things into their first principles is *philosophy*, the noblest employment of the mind, and that which alone confers a title to real *wisdom*. Without a portion of it, the experience of a long life may only serve to accumulate a confused mass of opinion, partly true, partly false, and leading to no one certain conclusion. The want of a philosophic mind makes many men of business mere plodders, and many men of reading, and even of observation, mere retailers of vague unconnected notions. Order, precision, concatenation, analysis, are all the results of philosophy. Yet even this word, as you must have remarked, as well as those of improvement and reformation, has been the subject of obloquy. It has been branded with the epithet of impious by the bigot, of arrogant by the cautious, and of visionary by the dull. It has drawn down the anathemas of the

serious, and the ridicule of the light. Above all, it has been treated with that ironical sneer, which is so common a resource to those who are conscious of being deficient in argument. "Thank heaven! I am no philosopher; I pretend not to be wiser than those who have gone before me. I do not boast of the discovery of *new principles*. I must beg leave to retain my antiquated notions notwithstanding philosophers call them *prejudices*." These flowers of polemical rhetoric, which decorate so many sermons, speeches, and essays, though they have lost the attraction of novelty, are yet of no small efficacy in swaying trivial minds; and the *argumentum ad verecundiam* to which they appeal, is apt to overpower unassuming modesty. Such a strain of frothy insolence is best disconcerted by admitting it seriously as an honest confession of inferiority. I would say—"I *know* you are not a philosopher—I never took you for one—your education and habits of life have disqualified you from all pretensions to the character—your opinions are mere prejudices, and do not merit a refutation."

* But if there be those who *bona fide* are afraid of philosophy, because very mischievous doctrines have been propagated under its name, let them be told, that what they dread is only the use of reason in a large way, and upon the most important subjects*; and that, if on the whole, we are better for the gift of reason, though some abuse it, we are likewise better for aspiring to be philosophers, though some falsify, and for bad purposes, arrogate the title. A very common topic of railing against philosophy, is the extravagant and contradictory opinions held by the ancient schools of philosophers. But with whom ought they to be compared? Not with those who have been enlightened by direct revelation, but with the vulgar and bigots of their own times, who implicitly received all the absurdities which fraud and superstition had foisted into their systems of faith. If, by the efforts of unaided philosophy, out of a people thus debased, could be raised a Socrates, an Epictetus, an Antoninus, what honours short of divine, are not due to it? Nor have its services to mankind in later ages been much less conspicuous; for not to insist on the great advancements in art and science which have originated from *natural philosophy*, (since they are questioned by none) what man of enlarged ideas will deny, that the *philosophy of the human mind*, of law, of commerce, of government, of morals, and, I will add, of religion, have greatly contributed to any superiority this age may claim over former periods? If philosophy thus employed have occasioned some evils, a more correct and diligent use of the same will remove them. If erroneous conclusions have been drawn from a partial or premature induction of facts, they will be rectified by a future more extensive induction. After all, no medium can possibly be assigned between reasoning freely, and not reasoning at all—between submitting implicitly to *any* human authority, and to *none*.

† We are placed in this world with a variety of faculties, and of objects on which to exercise them. Doubtless, there are in nature limits which we cannot pass; but what man shall presume to mark them out for other men?—what man shall say to his fellow men, I

* * Hujus opus unum est, de divinis humanisque verum invenire.

Senec.

—permit

permit you to exercise your reason upon these objects, but I forbid you from exercising it on those? Many, indeed, have so presumed; but the friends of truth and mankind have ever resisted their usurped authority.

Letter VI. *On the love of applause, exemplified in the younger Pliny.*—It is here observed, that Pliny's epistles were not familiar, but studied; and shown, that his leading foible was a thirst of applause, which, however, was not inconsistent with a high degree of merit.

Letter VII. *On the story of Circe.*—Several ingenious remarks are here made upon Homer's fable of Circe, to prove, that it was not intended as a moral allegory, but was written merely to gratify the natural passion of novelty.

Letters VIII, and IX. *On nature and art, and the love of novelty.*—The doctrine of these letters is, that it is the business of art, not so much to afford pleasure by a strict imitation of nature, as by heightening, disguising, and altering nature, to produce novelty. The drama, both among the ancients and moderns, admits, it is observed, designed deviations from nature. Dr. A. is of opinion, that even the poetical language of tragedy is not borrowed from nature.

P. 74. 'I know, indeed, that critics have asserted figurative diction to be natural to persons labouring under strong emotions; but for proof of this assertion, I find quotations from Shakespear, instead of appeals to fact. One of these critics, and of no mean rank, has given as an example of the natural playfulness of a lover's imagination, Juliet's fancy of cutting out Romeo all into little stars when he is dead. I do not deny that a certain degree of mental excitement (to use modern phraseology) may, like a cheerful glass, vivify the imagination, and impart a glow and fluency of expression; but I never knew a real instance in which violent passion, like intoxication, did not overwhelm the intellectual faculties, and abolish all connexion of thought and choice of language. But tragedy cannot consist of ahs and ohs, of exclamations and broken sentences. Its purpose is to delight, to instruct, to elevate; and above all, to gratify the desire after novelty: the passion of tragedy is therefore necessarily made fluent, inventive, eloquent, metaphorical, and sententious. See how Milton characterises the tragic writers of the Grecian school.

'Thence what the lofty grave tragedians taught

In chorus and iambic, teachers best

Of moral prudence, with delight receiv'd

In brief sententious precepts, while they treat

Of fate, and chance, and change in human life,

High actions, and high passions best describing.

PAR. REG. iv. 161.

'It was evidently after this model, that he framed his *Samson Agonistes* and *Comus*, pieces, however ill adapted for the modern English stage, which will continue to charm and instruct the cultivated reader, as long as the language in which they are written exists. Nor would Shakespear himself, though peculiarly styled the *bard of nature*, have afforded a whole school of poetry and morals, had his dialogue been a real pattern of that natural simplicity which is usually supposed to characterise it. To every impartial observer it will be manifest, that his "brief sententious precepts" are generally brought in with effort; and that his sublime, and often far-fetched images, rather belong to the

the play-writer, than to the speaker. The sweet Racine and the lofty Corneille communicated their own distinctions to all their characters, and were properly "describers of high actions and high passions" in their several styles. In short, if tragedy be not considered as a sublime poem, rather than a mere fable to move the passions for a moral purpose, it will be impossible not to prefer the Gamester and George Barnwell to any performance of Shakespear, Corneille, or Sophocles.

The general notion of these letters is applied also to the epic and to pastorals.

Letter x. *On prejudice, bigotry, candour, and liberality.* The accurate use of these terms being peculiarly important in times of violence and party contention, the author judiciously ascertains their distinct meanings and proper limits. The result he thus exemplifies.

¶ 97. "When Jesus preached, *prejudice* cried, "Can any good thing come out of Nazareth?" "Crucify him, crucify him," exclaimed *bigotry*. "Why, what evil hath he done?" remonstrated *candour*. And *liberality* drew from his words this inference, "In every nation, he that feareth God and worketh righteousness, is accepted with him."

Letter xi. *On religious societies.*—The leading idea of this letter is, that, if through the liberality of establishments the sectarian spirit of opposition should decline, nevertheless, an inclination among individuals, to form new societies suited to their opinions and tastes, may increase. The spirit of religion, it is as justly as beautifully remarked, like the roots of corn, becomes more productive by division.

Letter xiii. *On reply in controversy.*—It is here remarked, that the only things which can render reply in controversy necessary are the production of new arguments, or misrepresentation in matters of fact.

Letter xii. *On classification in natural history.*—The purport of this letter is, to give a general idea of the principles which have produced the different methods of classification in natural history. The natural and the artificial methods of arrangement are distinctly described, and the peculiar advantages and disadvantages of each, accurately remarked.

Letter xiv. *On Buffon's natural history.*—Buffon is here censured for making a random use of his favourite principle of diminishing the number of species, by supposing artificial varieties generated by climate, domestication, and other incidental causes. His details of facts are acknowledged to be curious and exact; but the student is advised to read his speculations with caution.

Letter xv. *On ornamental gardening.*—The author's general idea concerning the proper province of art is here applied to ornamental gardening; and he, with much ingenuity and elegance, vindicates, upon the principle of the love of novelty, the old style of gardening, in which the pleasure ground was considered as an appendage to the house, and partook of it's regularity. The modern notion, that the appearance of art always disgusts, is controverted; many of the rules of modern gardening are asserted to be only ineffectual attempts for the concealment of art; and upon a comparison of the old and new style of gardening, with respect to novelty and variety, the preference is given to the former. As many of our readers will probably be curious to know what can be offered in support of an opinion, which militates

militates so directly against modern taste, we shall copy the conclusion of this letter.

P. 148. ' We will quit the *deceptions* of modern gardening, and fairly compare it with the ancient, with respect to the beauties they are both capable of producing. The free graces of nature, it is said, and with justice, yield a perpetual fund of *variety*; while the regularity of art cannot avoid a constant tendency to a tiresome *uniformity*. Whatever, therefore, there be of *novelty* in the singular scenery of an artificial garden, it is soon exhausted; whereas the infinite diversity of a natural landscape presents an inexhaustible store of new forms. It is added, that the forms of nature are intrinsically more beautiful than those of art; that the flowing strokes of the former, compared with the straight lines and sharp angles of the latter, constitute the essential distinction between grace and stiffness. Even moral ideas are brought in to decide the preference; and a taste for nature is said to be equivalent to a love of liberty and truth; while the votaries of art are pronounced slaves to formality and constraint. As I think there are few more impassioned admirers of nature in all her forms than myself, I will venture to refer to my own feelings on the occasion. These inform me, that the pleasures to be derived from the various scenery of a fine country, are, indeed, superiour to any which art can bestow. Architecture, painting, gardening, all sink to toys before them. But the comparison is not between a landscape and a garden, but between one style of gardening and another; and conceiving myself to reside in the midst of natural beauties, which I may not at all times be able or disposed to enjoy, I consider what *supplemental* pleasures can best fill up the vacancy. In this view, a garden, connected with the house, lying directly beneath the eye, presenting forms novel from their regularity, and rich in artificial ornament, offering choice of sun and shade, of warmth and coolness, as the season may require, and gradually subsiding into the uncultured wildness of nature—does in reality seem preferable to an *imitation* of those very scenes with which I suppose myself already fatiated. This imitation, if it be in a large style, is indeed the thing itself. To roll a river through a new channel, to spread out a lake, raise mountains, scoop out vales, and plant forests, is to *create a country*—a noble effort, certainly, in those who have compass and fortune sufficient for the purpose, and who inhabit a district scantily provided with natural charms. But this, in my idea, is a flight beyond gardening; and if attempted in the limits of a few acres, produces only laboured littleness. The tumbling rills of the Leasowes were such miniature cascades, that they appeared more like stage scenery than objects of romantic nature. And the level *lawn* formed out of three or four pasture fields, and dotted with clumps of half a dozen dwarfish trees, while it is perfectly efficacious in communicating to a house the cold comfortless sensation of unsheltered nakedness, can excite no image of the grandeur of a wide-expanded plain.

' I should perhaps venture to suggest an union of some kind between the two tastes, were I not deterred by the decisive sentence of the *poet*, who pronounces them absolutely irreconcilable; and in consequence, though with manifest reluctance, dooms to destruction the venerable avenue of oaks which may have heard the strains

‘ Of *Sidney’s*, nay, perchance, of *Surry’s* reed.

‘ Heav’ns! must they fall? They must, their doom is past.’

‘ And why?—because nature abhors a straight line even more than she formerly did a vacuum. And this, too, is the dictate of the bard who has transplanted the unnatural Greek chorus into the English drama!

‘ With some indignation, but more pleasure, I turn to another poet, and eminently a poet of nature too, who has consecrated this noble production of united art and nature in verses which, I dare predict, will outlive the sentence of its destruction.

‘ How airy and how light the graceful arch,

Yet awful as the consecrated roof

Re-echoing pious anthems! while beneath,

The chequer’d earth seems restless as a flood

Brush’d by the wind. So sportive is the light

Shot thro’ the boughs, it dances as they dance,

Shadow and sunshine intermingling quick,

And dark’ning and enlight’ning, as the leaves

Play wanton, every moment, every spot.

‘ COWPER’S TASK.’

Letter XVI. *On Pope’s essay on criticism*.—This work is pronounced to be a truly juvenile performance, irregular in method, and abounding with false thoughts and principles; and in support of this charge, several passages are examined, particularly those relative to the general idea of the critical profession,—the union of excellence in memory, understanding, and imagination,—following nature,—imitating the ancients,—beauty not being reducible to rule,—classical writers,—the character of wit,—versification,—the identity of music and poetry,—and the censures of admiration and of impiety. These strictures are ably supported; and in conclusion it is remarked, that Pope may well resign the character of a consummate critic at twenty, and still retain enough of just reputation, to place him in the most conspicuous rank of English literature.

‘ Letter XVII. *On the analogy between mental and bodily disease*.—The subject of this letter, which is of great practical importance, and is treated with much strength of argument, and soundness of judgment, is, that mental diseases, as well as bodily, are best cured by the operation of contraries. It is strenuously maintained, that no application can be effectual to correct vicious habits, but the coercive force of external circumstances. Striking examples are exhibited, both in low and high life, in which, a series of causes operates irresistibly in the formation of characters. The doctrine is applied both to the case of individuals, and to that of society. With respect to society, the author makes the following important observations.

P. 182. ‘ For the reformation of a whole people, and especially of the higher classes, nothing can be relied upon but one of those grand remedial processes, which are probably within the moral plan of providence. Nations whom a long course of prosperity has rendered vain, arrogant, and luxurious, in whom increasing opulence has generated increased wants and desires, for the gratification of which all barriers of honour and justice are broken down, who are arrived at that state in which, according to the energetic expression of the Roman historian, they can neither bear their vices nor the remedies of them;

—are only to be brought back to a right sense of things by some signal catastrophe, which shall change the whole form of their affairs, and oblige them to set out afresh, as it were, in the world. A conviction that such events are *necessary*, and that they are kindly intended as remedies of greater evils than they immediately occasion, is the only consideration that can tranquilise the heart of a benevolent man who lives in a period when these awful operations are in a peculiar manner carrying on*. It may reconcile him to the various delays and fluctuations in the progress towards a final event which he cannot but ardently desire. It may convince him that *nothing is lost*; that no evils are without their corresponding benefits; and that when he wishes for a speedy settlement of things by the quiet operation of reason, without any of the harsh methods by which stubborn vices are to be forcibly eradicated, he wishes for an impracticability as great, as the surgeon who would hope to cure an inveterate cancer without the knife or the caustic.'

Letter xviii. *On spleen and low spirits.*—Spleen, justly characterized by the author, as the grand leveller of human life, is considered as the natural consequence of artificial situations in refined society, which afford no incitement to exertion. The remedies prescribed for this malady, are temperance and employment.

Letter xix. *On consolation.*—In administering consolation under the loss of friends, Dr. A., speaking from his own experience, advises, that, next to the supports of religion, there be presented to the view of the sufferer every object from which a reparation of the loss may, in any degree, be derived.

Letter xx. *On the inequality of conditions.*—Society naturally tending towards inequality, it is in this letter clearly shown, that civil regulations, instead of favouring this natural tendency, should counteract it, and that every good government must contain a *levelling principle*. With respect to the present state of the labouring part of mankind, though it is acknowledged, that they do not at present enjoy a fair share of the comforts of life, it is maintained they are less wretched than they seem; and that the casual evils to which they are exposed, arising from oppression, and from ignorance and vice, might by due exertions be in a great measure remedied.

Letter xxi. *On the prevalence of truth.*—From the necessary influence of the passions of hope and fear on the human mind, it is here argued, that it will never be in the power of reason entirely to abolish superstition. Even in the present times, the author is of opinion, that it is rather recovering than losing ground; and that, if ever nations change their systems, it will not be by the unaided operation of reason and argument, but by such a concurrence of circumstances as will have a coercive operation upon mens' minds. This is, it must be owned, disheartening doctrine to the lover of truth. Our author, after stating the difficulty which he perceives, attending the progress of knowledge among the bulk of mankind, adds,

* Solet fieri. Hoc parum est: debuit fieri.

Decernuntur ista, non accidunt.

* SENEC. *Epist.*

P. 232. 'Such is the intrinsic value of truth, that no other encouragement is wanted to animate to the vigorous pursuit of it, than the distant hope of attaining it for ourselves, and propagating it among a select few; for in fact, of all the differences between mortals, the different degree in which they are possessors of truth is incomparably the greatest. Nor can it be doubted that a large share of it is within the reach of *man*, though not of *all men*. Like the inoculation of the small pox, it confers indisputable benefits on those who receive it; yet too few will probably ever receive it to produce striking effects upon the whole species. Let truth be fairly offered to the world without the veil of mystery, in her own naked radiance. If the world fail to recognize her, and leave her to a few enamoured votaries, let them console themselves with the assurance that truth, like virtue, is her own reward.'

Letter XXII. *On second thoughts and middle courses.*—We are in this letter taught, that, in moral conduct, first impressions are more to be relied on than after thought; that in the inquiries after truth, when the question refers to principles, the speediest decisions of reason are frequently the safest; that the middle course is, in practice, often the worst that can be taken; and that, in speculation, it is gross weakness to expect to find truth by the mechanical operation of bisecting a line, or calculating an average.

Letter XXIII. *On the principal faults of poetical translation.*—The purposes of translation are in this letter clearly ascertained; and the faults both of *suppression* and *addition*, for the sake of rendering the translation agreeable, rather than faithful, are well illustrated by examples.

Letter XXIV. *On ruins.*—The pleasure derived from these is asserted to be a modern idea. Their effects, as objects of sight, as sentimental objects, and as historical records, are distinctly considered. Each of these topics is ingeniously and elegantly illustrated.

Letter XXV. *Remarks on an argument in favour of the reality of spectral appearance.*—The universality of the belief in spectres is maintained to be no sufficient proof of their reality. This belief may be fairly accounted for from the universal expectation of a state of existence after death. The diversity of ideas which have been entertained in different countries concerning their form, and the purposes of their appearance, according to the different manners, religious customs, and natural scenery of those countries, is urged as a strong proof that the whole has been an illusion.

Letter XXVI. *On cheap pleasures.*—The true art of happiness is shown, in this highly pleasing and useful letter, to consist in proportioning desires to means, or acquiring a relish for *procurable* pleasures. The cheap pleasures insisted upon are reading, conversation, and the study of nature. On the first of these heads our author writes:

P. 289. 'At the head of all the pleasures which offer themselves to the man of liberal education, may confidently be placed that derived from *books*. In variety, durability, and facility of attainment, no other can stand in competition with it; and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege should we think it!—how superior to all common enjoyments!

joyments! But in a well furnished library we, in fact, possess this power. We can question Xenophon and Cæsar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters by persons, who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life, (and I should be ungrateful not to acknowledge that they have) the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them, no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference in my feelings between calm content and fretful impatience. Such occurrences have afforded me full proof both of the possibility of being cheaply pleased, and of the consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes.

‘ Reading may in every sense be called a *cheap* amusement. A *taste for books*, indeed, may be made expensive enough; but that is a taste for editions, bindings, paper and type. If you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop. Learn too, to distinguish between books to be *perused*, and books to be *possessed*. Of the former you may find an ample store in every subscription library, the proper use of which to a scholar is to furnish his mind, without loading his shelves. No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. “ Sweet pliability of man’s spirit, (cries Sterne, on relating an occurrence of this kind in his sentimental journey) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments!”

Letter xxvii. *On attachment to country.*—The design of this letter is to correct the excess of patriotism. National partiality is shown to arise from ignorance, pride, and vanity, and to produce pernicious effects. Nevertheless it is admitted, that in conduct, our own country has claims upon us, *collectively* to discharge the conditions of enjoying its advantages imposed by the community; and *individually*, to exert ourselves by all justifiable means for the prosperity of a society, which contains all to whom we are attached or indebted.

Letter xxviii. *On independence.*—The advantages of that independence which consists in wanting nothing which a man cannot command from others by his usefulness to them, are in this letter beautifully described; and it is shown, that its true sources are not an

affecting

afectic renunciation of the common comforts of life, but moderate desires, and active industry.

Letter xxix. *On the choice of a wife.*—Some very judicious and useful advice is, in this letter, given concerning the choice of a wife, under the two characters of a companion and a helper. The qualities chiefly insisted upon are good sense, good temper, skill in the art of housewifery, and a certain energy both of body and mind; less frequently met with among the females of the present age than might be wished.

Letter xxx. *Valedictory.*—Declaring the chief purpose of the preceding letters to be, to place in a strong and familiar light some subordinate truths belonging to the experimental practice of life; with respect to points of taste and literature, to obviate some prevailing prejudices; and in general to inculcate a manly freedom of thinking.

After the full detail we have given of the leading ideas and sentiments of these excellent letters, it is wholly unnecessary to say any thing further in their commendation; only we must add, that they are, in our opinion, particularly deserving the attention of young men, as happily adapted to suggest to them important and pleasing topics of inquiry and reflection; to exercise their judgment, and improve their taste; and to furnish them with useful hints for the conduct of life.

O. S.

BIOGRAPHY.

ART. IV. *The History of the Puritans, or Protestant Nonconformists, from the Reformation to the Death of Queen Elizabeth: With an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines. Vol. I.* By Daniel Neal, M. A. A new Edition, revised, corrected, and enlarged, by Joshua Toulmin, A. M. To which are prefixed some Memoirs of the Life and Writings of the Author. 8vo. 524 pages. Price 6s. 6d. Dilly. 1793.

THE work, of which a new edition is here begun, was first published in the year 1732. It afterwards passed through a second edition in England, and was reprinted in Dublin. It has been in high estimation, not only among dissenters, as affording a full detail of the hardships they have at different periods suffered, through spiritual tyranny and oppression, but to the readers of history in general, both at home and abroad, as a book of established authority on that part of the english history which it comprehends. The republication will doubtless be very acceptable, both on account of the intrinsic merit and utility of the original work, and because the editor has materially improved it by occasional corrections, elucidations, or additions. With respect to the original text, he informs his readers, that he has taken no other liberty, than to cast into notes some papers, and lists of names, which appeared to him too much to interrupt the narrative. Wherever he could procure the works quoted, which he has been able to do in most instances, he assures them, that he has examined and corrected the references, and thus ascertained the fairness and correctness of the authorities. His original notes are chiefly intended, either to communicate further information on the subject

of

of the text, or to vindicate the author, as far as he has thought him defensible, against the animadversions of the bishops Madox and Warburton, and Dr. Grey. A life of the author is prefixed, accompanied with anecdotes concerning other eminent dissenting ministers.

The editor's former publications can leave no doubt of his being exceedingly well qualified for the task he has undertaken. He solicits communications for the further improvement of this work, and to furnish materials for a continuation of the history of the dissenters from the revolution, where Mr. Neal's history terminates, to the present time; a work, which, he informs the public, he has in contemplation.

ART. V. *The Life of Thomas Ruddiman, A. M. the Keeper, for almost fifty Years, of the Library belonging to the Faculty of Advocates at Edinburgh: to which are subjoined new Anecdotes of Buchanan.* By George Chalmers, F. R. S. S. A. 8vo. 467 pages, with a Portrait of Ruddiman. Price 7s. in boards. Stockdale. 1794.

In writing this life, the author appears to have had in view two objects; the first, to pay a deserved tribute of respect to the learning and industry of Ruddiman; the second, to contrast his moral and political character with that of the celebrated scottish historian Buchanan, in order to consign the latter to eternal infamy.

As a monument in honour of literary merit, these biographical memoirs are entitled to commendation. The writer has, with great industry, collected every incident, whether more or less important, which might serve to mark the progress of Ruddiman's classical education, and the steps by which he afterwards acquired celebrity as a grammarian and critic. The history of his several engagements as a private tutor, as a schoolmaster, as librarian to the advocate's library, as a printer, and as an author, is distinctly related. The narrative is interspersed with digressive details concerning Ruddiman's friends and literary connections, particularly Dr. Pitcairne; Goodall, author of the Examination of the letters said to be written by Mary, queen of Scots, to Bothwell; Lauder, whose disgraceful story is well known, and with whom Ruddiman's connection ceased when Lauder ceased to be honest; and Anderson, the compiler of *Diplomata & Numismata Scotiæ*. Several other excursions are made from the direct line of the memoirs, among which are, a long and curious research into the origin and history of newspapers, and an history of the high school of Edinburgh, comprehending a late dispute between the rector and the four under masters, concerning the use of Ruddiman's Rudiments of Latin Grammar. As this work, together with a larger treatise on the same subject, are among Ruddiman's more popular productions, we shall copy Mr. Chalmers's account of these publications. P. 62.

Ruddiman published, at length, in 1714, *The Rudiments of the Latin Tongue*; being, *An Easy Introduction to Latin Grammar*. This work will transmit our grammarian's name with celebrity to every age, as long as the language of Rome shall continue to be taught in the schools of Scotland. Philology had not been much cultivated in the northern parts of Britain before Ruddiman appeared. The works of foreign grammarians; of Despauter and Vives; were printed often in prose, and sometimes in verse. In the progress of improvement, or innovation, the scottish schoolmasters had successively published grammatical

grammatical essays, which may have gratified personal vanity, without gaining the public approbation. Two grammars, however insufficient, had taken possession of the schools; the *Grammatica Desputeriana* of Kirkwood, which was written wholly in latin, the language that the *Desputeriana* was designed to teach; and Simpson's *Rudimenta Grammatices*, which were defective in the syntax. Yet, when justice required Ruddiman to dispraise the philological labours of his predecessors, he suppressed, with his accustomed modesty, the names of the authors, and the books which he was about to censure.

• He did not, at last, engage spontaneously in the useful task of giving assistance to children in the learning of the latin language. He was solicited often, by the masters of schools, to undertake the compilation of a new grammatical treatise, which might supply the defects of the old; and which was soon known by the title of *Ruddiman's Rudiments*. In the performance of this engagement, he was kindly helped by the learned few who wished success to the benevolent design. He consulted the best grammarians, both ancient and modern, and adopted from all what he deemed most suitable to his purpose. Yet, was he obstructed much in his progress, by the contests among pedagogues, about the best method of communicating the latin tongue, and by the impossibility of satisfying contradictory opinions. In following, amidst these embarrassments, his own judgment, he reduced the rudiments into a *short text*, and gave an english version with the latin original, leaving every master to chuse either the english, or the latin, as he might think proper; and subjoining for the use of those, who might think the text too compendious, notes, which were at once copious, and explanatory. And, affecting little novelty, he departed no farther from the common system, than former grammarians had receded from truth. His work was generally approved, as soon as it was carefully inspected. He had diligently followed the Horatian precept—

“Quicquid præcipies esto brevis, ut citò dicta
Percipiant animi dociles, teneantque fideles.”

He lived to see his *Rudiments* run through fifteen editions. And, when he departed, at the utmost extremity of life, he left this saleable treatise as a productive income to his widow.

This piece was, some years afterwards, followed by another grammatical work, ‘which,’ says our author, p. 86, ‘brought great profit to his family, which established his fame, and did honour to his country. It was his *Grammaticæ Latinæ Institutiones*, which were published in 1725. This book was printed in *œdibus auctoris*. It was dedicated to his masters and patrons, the advocates, and to Robert Dundas, the dean of faculty, an illustrious lawyer, to whose skill, eloquence, and courage, Scotland owes the important right, which juries had not exercised for ages before [1728,] of finding upon the general issue, guilty, or not guilty. It was the *Pars Prima*, which treated of *etymology*, that was in this manner dedicated, in 1725, to those who were most worthy of his dedication. The *Pars Secunda*, which investigated *syntax*, was delivered to the learned world in 1731.

• The *Rudiments* of Ruddiman had gradually effaced the prejudices of schoolmasters, by the facility of their method, and the precision of their rules. They by these means made their way into general use. They were even translated into other languages, and were soon adopted
into

into the literature of other countries. But, when the *Grammatical Institutes* successively appeared, they not only gave additional value to the *Rudiments*, but obtained universal approbation, for the judiciousness, with which the hand of a master had written them. The philological labours of Ruddiman were, in this manner, received into the schools of Scotland by their usefulness, though opposed by prejudice. He lived to see seven editions of his *Grammatical Institutes* sent into the world, with the royal licence to enjoy exclusively what he had laboriously earned.

Mr. C. concludes his account of Ruddiman, who died at Edinburgh in 1757, in the eighty-third year of his age, with a minute description of his person, dress, manners, and habits of living; among other particulars we have the following. P. 274.

• He was a man of such uncommon temperance, that in the course of so long a life he never was once intoxicated with liquor. He loved indeed a cheerful glass: but, when he was wound up by the enjoyment of friendly society to his accustomed exhilaration, he would then refrain from drink; saying, *that the liquor would not go down.*

• He appears, indeed, to have never had any great affection for those convivial meetings, called clubs. His industry, at no period of his life, allowed him to look for refuge in the resorts of idleness. He tells us himself, "that he never was concerned in any club but two: the one, which was set up many years before he was engaged in it, and consisted of gentlemen of considerable rank; such as sir Thomas Moncrief, and sir William Scott, of doctors of physic, and of episcopal ministers: the other was set up by schoolmasters, who were joined by persons of greater consequence, for improving themselves in useful learning, without meddling with church or state."

• Of the powers of his conversation I have heard little. He did not affect the character of a wit, much less the buffoonery of a droll. On questions of literature, much regard was paid to his opinion. Had he been less modest, he could have been satirical. Inquiring once of the reverend Robert Walker, who was then his amanuensis, what classes he had been attending at the college of Edinburgh: and being told that he had that morning heard a lecture on *Liberty and Necessity*, Ruddiman said, "Well: does your professor make us free agents, or not?" To which Mr. Walker answered, "He gives us arguments on both sides, and leaves us to judge." "Very well, rejoined Ruddiman, "The fool has said in his heart there is no God; and the professor will not tell you whether the fool be right or wrong." The professor, who acted thus, was Cleghorn, a supposed *deist*, who had been chosen in opposition to Hume, the philosopher, who was deemed a *jacobite*. The electors preferred Cleghorn to Hume; sagely considering that, as Scotland furnished no other choice, a *deist* might probably become a christian, but a *jacobite* could not possibly become a whig.

• Ruddiman was frugal of his time, and moderate both in his pleasures and amusements. His day was usually employed in the following manner. He rose early, and devoted the morning to study. During the sitting of the court of session, he used to attend the advocate's library from ten o'clock till three. He commonly retired from dinner at four, except when it was necessary to show respect to friends. His evenings were generally spent in conversation with the learned. During the decline of his age, when an amanuensis became requisite,
his

his day was spent somewhat differently. His first act of the morning was to kneel down while his amanuensis read prayers. He lived chiefly in his library. A basin of tea was brought him for his breakfast; he dined about two o'clock; and tea was again sent in to him a little after four. His amanuensis generally read to him seven hours a day, Sunday alone excepted, which, in the presence of his family, and with the help of the rev. Mr. Harper, was dedicated to the service of God.

• From nature, our grammarian had certainly uncommon endowments, both of memory and judgment, which do not always go together. He could remember the number of lines which had been prescribed for his tasks at school. Ovid was his favourite; and of this poet he could repeat sixty lines, without mistaking a word. He had a practice, to which he was much indebted, he said, for his knowledge of latin, of committing to memory, for occasional use, any passage in prose authors, that was remarkable for excellence; either in thought, or expression. He used to enter in a common-place book, any uncommon hint, or unformed thought, which might be improved to advantage, as necessity required, or occasion offered.

• The works of Ruddiman, for which he had made such previous preparation, show him to have been a consummate master of the latin language. He was acquainted with greek. But he pretended to know nothing of hebrew, any more than Buchanan, who, when he undertook to paraphrase the Psalms, ought to have understood the original language, in which they had been written. Ruddiman was acquainted with several modern tongues, though which particularly, or to what extent, cannot now be ascertained. He wrote the latin with correctness, no doubt, but certainly without the classic happiness of Buchanan. Ruddiman's english has ruggedness, without strength; and inelegance, without precision. But what he plainly wanted in manner, he amply supplied in matter. His writings, whether they were composed in his early youth, or during his old age, are instructive, as might reasonably be expected from his intellects, his erudition, and his diligence. When he was drawn into controversy, he is often severe, but he is never scurrilous, though few polemics ever had greater provocation.

As a contrasted exhibition of the characters of Ruddiman and Buchanan, we acknowledge, that the work appears to us to be written with more ability than impartiality. Ruddiman, who was a jacobite, had early in life published an edition of Buchanan's works, with a preface, exposing, among other defects, the *factious spirit* of the *history*, and notes which profess to detect errors in every page. This volume contained also Buchanan's political tracts; concerning one of which, the tract *de Jure*, Mr. C. says, that it will continue to be printed during anarchical times, and will doubtless be praised in every age by those busy men, who mistake ardour of novelty for attachment to freedom. Ruddiman's edition of Buchanan was highly, and as many still think, deservedly censured by some of his contemporaries. After a long interval, during which Ruddiman had published a vindication of Buchanan's poetical paraphrase of the book of Psalms, in reply to the objections of Benson, he was attacked for his edition of Buchanan, first by George Logan, in two treatises on government, published in 1746; next in 1749, by John Love, in a treatise entitled,

Vindication

Vindication of Buchanan; and afterwards by James Man, in his *Censure and Examination of Ruddiman's notes*, 1753. The particulars of Ruddiman's refutations of his antagonists are detailed by our biographer, who represents his triumph as complete. Mr. C., in order to fix an indelible stigma on the character of Buchanan, has to all this added a new narrative of his life. He pronounces him in politics the herald of anarchy; and in moral conduct, guilty of ingratitude, falsehood, and forgery.

Beside the general aversion with which this writer regards Buchanan's political principles, a particular provocation has instigated the present attack, the account of which we shall give in his own words, and leave our readers to infer, how far it may be expected, that he should pass a fair and candid decision upon the character of Buchanan. p. 292.

While the world was thus doing justice to Ruddiman, faction imagined, during the busy year 1792, that it would help the designs of party, to elevate Buchanan, and to depress Ruddiman, by reviving the forgotten *Censure* of James Man, though Ruddiman had been dead five-and-thirty years. And, zeal once more ran about the streets of Edinburgh, soliciting calumny to employ her usual arts, for gaining the low objects of sedition. It was one Callender, who has since been outlawed for seditious practices, that wrote *Memoirs of Buchanan*, as the vehicle of his attack on Ruddiman. It was lord Gardenstone who published those *Memoirs*, in his book of *Miscellanies*. Callender then filled the mortar with those detractions, which were to blast the fame of Ruddiman; and Gardenstone set the match to the murderous artillery.

In LORD GARDENSTONE'S *MISCELLANIES*, page 280, there is the following note: "Mr. George Chalmers of London is at present writing *Ruddiman's Life*, in which his treatment of Buchanan ought to stand foremost."

Being in this manner called upon, I shall give my opinion of Ruddiman's treatment of Buchanan; and, I think, that it was exactly what it ought to have been.—Ruddiman every where spoke of Buchanan as a great genius, as an extraordinary scholar, and as an admirable poet: he even wrote an elaborate vindication of Buchanan's *Psalms*, against the hypercritical objections of auditor Benson. As the editor of his works, Ruddiman endeavoured diligently, as we have seen, to correct the errors of the copyist and the printers; to ascertain his dates; to adjust his mis-statements of facts; and to rectify his misrepresentation of characters. In performing these useful services to Buchanan, and to the world, Ruddiman acted as an able editor, and a good man. Yet, it must be allowed, that emendatory critics have not hitherto, nor even Ruddiman himself, merited the high honours, which are due only to absolute infallibility.

But, while Ruddiman did ample justice to Buchanan as an author, he did not, with the absurdity of the late sir James Man, or the folly of our present detractor, deem Buchanan perfect, as a man. He distinguished accurately, as Dempster had done before him, between his *moral* principles, and his *intellectual* endowments. And they, who cannot with Ruddiman, admire Buchanan's abilities as a writer, yet, at the same time, despise his character as a man, have many prejudices of party to conquer, and many lessons of morality to learn.

Several

Several very curious documents, ancient and modern, are added by way of appendix; among which is a chronological list of newspapers from the reign of Charles II to the present time. M. D.

ART. VI. *La Vie, et les Crimes, de Philippe, Duc D'Orleans. The Life, and Crimes, of Philip, Duke of Orleans.* 8vo. 102 pp. Price 3s. Printed at Cologne, and imported by J. Boffe, 1794.

HATED by all men, and disavowed by all parties, the late Philip, heretofore duke of Orleans, must be allowed to have been a very extraordinary personage. If, according to a celebrated french * author, there are heroes in vice, as well as in virtue, Mr. Egalite, as far as respects his private character, may undoubtedly be ranked in this class: but we are inclined to suspect, that, however great and numerous his crimes may have been, they are here greatly exaggerated by spleen, prejudice, and abhorrence. The author of this pamphlet will not allow him either to have possessed one single virtue, or to have performed one single meritorious action, in the whole course of his existence: but this favours of injustice, for, like that of other men, his character was of a mixed nature, with a great preponderance however, on the side of vice. We shall here present our readers with a summary of the original work, and afterwards add our own observations.

* It was on the 13th of april, 1747, that heaven, in it's wrath, permitted nature to produce that man, who was one day to become the opprobrium of the human race, and the author of the misfortunes of his country. It was undoubtedly to afford an example of how far it is possible for human degeneracy to reach, that he was placed in the most elevated rank of life, born on the steps of a throne, and nearly allied to a family, *the amiableness of which is hereditary.*

* Although from his infancy Lewis Philip of Orleans seems to have possessed the germ of the most horrid passions within his own bosom, yet it was not transmitted to him from his parents: for his father's heart was the sanctuary of all the private virtues; and if his mother may be reproached with *certain errors*, which rather proceed from the temperament of the human frame, than gross immorality, yet it cannot be said, that vice formed the basis of her character. Philip, then, is solely indebted to himself for the hideous organization of his mind; it was there that he formed the depraved source of those terrible disorders and degrading sentiments, which he is notoriously known to have developed during the course of his life. It must be allowed, however, that he has often boasted of being the son of a coachman, and the baseness and meanness of his conduct give but too much countenance to the assertion.

* Education, which is meant to rectify natural defects, or at least to render them harmless, and to give a proper force and direction to good qualities, did not produce this happy effect on

* Ainsî que la vertu, le crime a ses héros.

VOLTAIRE.
him;

him: it was found utterly impossible to alter his primitive character. Education, however, added one more to the catalogue of his crimes, by teaching him the perfidious art of disguising his natural disposition, whenever interest made this sacrifice necessary.

Our early years usually glide away in a happy apathy; infancy resembles a polished glass, which every where presents an uniform surface. It is only necessary to observe here, that the vicious character of our hero, resisted all the efforts of his instructors, who endeavoured in vain to sow corn in a soil, calculated only to produce tares.

The first developement of the passions generally takes place in an inordinate attachment to the *sex*, but this discovery of a new sense, which often becomes the source of a virtue, became in the person of Philip an active principle of vices and disorders. He never felt the sweet workings of that sensibility, which exalts and purifies the soul! The first exploits of this prince, then known by the title of the duke of Chartres, were disfigured by the most disgusting debauchery, and he soon became one of the most notorious libertines about the court.

After having enjoyed every celebrated *Lais* in the capital, his highness became acquainted with one of those women, whose fall is occasioned rather by credulity, than depravity. A child which this lady bore him, in spite of all the tears and entreaties of the mother, was sent by the unnatural father to the foundling hospital, and the mother herself abandoned to misery and want, a short time afterwards!

It is generally in the bosom of voluptuousness, that debauchery experiences its first punishment. It accordingly happened, that his indelicacy, and love of variety, exposed him to a loathsome and odious disease. In addition to this, he contracted from an early period of his life, the horrid and contemptible vice of drunkenness. His love of wine, augmented with his years, and the *pimples* with which his face was studded, sufficiently attested his excesses.

Such was the conduct and the morals of Philip, when his father, hearing of his debaucheries, and hoping to put an end to them, endeavoured to unite him to the daughter of the grand admiral of France.

To pronounce the name of mademoiselle de Penthievre, is to pronounce that of virtue. I will not here make her eulogium: is there a single frenchman, to whom the beauty and the good qualities of this adorable princess are unknown? She was an angel in a human shape, sent by heaven upon earth, on purpose to complete the happiness of any other mortal than him of whom we are now treating.

Lewis xv solicited the consent of the grand admiral to this marriage, and the ceremony took place under the auspices of that monarch! The bride was all obedience; she accepted willingly of a husband whom her father had honoured with his approbation.

The nuptial knot, which often becomes a check upon the passions, did not in the least change the disposition of the duke de

Chartres; he still continued to pursue his illicit pleasures, and a princess, calculated by nature to restrain any other than himself, had the unhappiness to behold all her efforts unsuccessful.

‘The whole world is acquainted with the mortification endured by her, while attempting to reclaim a husband, at once cruel and unfaithful, and with what admirable constancy she witnessed those excesses, of which she herself was the victim. She was never heard to utter the least complaint; mildness, prayers and tears, were the sole weapons she ever employed against him.

‘Avarice, usually the vice of old men, avarice, which seems to be expressly excluded from the eccentricities of youth, was another of the crimes that disgraced the conduct of Philip of Orleans. It was this that induced him to form an alliance with the Penthièvre family, for their immense wealth had long excited his covetous disposition. But his consort had a brother, recently united to a charming princess, and it was necessary to the completion of his views, that he should be gotten rid of. Incessantly tormented by the desire of securing the whole property to himself, the duke conceived the most horrid expedient, to arrive at the summit of his wishes. Having acquired an ascendancy over the prince de Lamballe, he led him into every species of youthful excess; and he succeeded but too well, for his unfortunate brother-in-law became the victim of his perfidious arts, and died in the flower of his age, without leaving any issue.—This event gave great joy to the duke de Chartres, but he disguised his pleasure, and even pretended to be deeply afflicted at the premature death of his relation.

‘The same motives that induced this profligate prince to ruin the health of the prince de Lamballe, induced him to be more thrifty of his own; for his solicitude to enjoy the fruits of his crimes, led him to curb his inclination to debauchery. He accordingly became less addicted to his *pleasures*; but this seeming moderation, which in other men is usually the effect of reflection, was in him nothing more than the result of the most odious speculation. He wished to live longer, merely that he might have an opportunity of committing a greater number of crimes, and his excesses were less violent in one direction, merely that they might become more horrible in another.

‘The passions succeed each other with such rapidity in the heart of a vicious man, that it is almost impossible to point out the reigning vice. His highness now became addicted to gaming, and, as in a depraved soul no passion ever takes root without being accompanied by its corresponding crime, Philip had no sooner become a gambler, than he also became a cheat. A prince of the blood, a nobleman enjoying several millions of annual income, to turn *black leg*, and to be as notorious as any one rogue in the whole capital! This may appear extraordinary, but it is nevertheless true.

‘Such was his ardour in the pursuit of illicit gain, that he became pupil to Jonas, Comus, and Pinetti, received lessons from them daily, and was initiated in all the mysteries and subtleties of the profession. From the theory of this perfidious
art,

At last, he passed rapidly on to its practice. Taking advantage of the ascendancy produced by his rank, he easily contrived to strip the young noblemen at the court of their fortunes. He actually ruined several, and the indigence to which he saw them reduced, only served to excite his raillery. Another speculation of the same kind also proved uncommonly successful. He introduced horse racing, after the English manner, into France; and so effectually displayed his *jockey-ship*, as to be always victorious. The king being at length informed of the low and despicable tricks practised by his unworthy relation, abolished horse-races, and this is the only punishment which this too indulgent prince inflicted on a wretch who disgraced the blood of the Bourbons.

Soon after this, the duke went into England, and made that island the theatre of his exploits. A great personage (the prince of W.) permitted himself to be imposed upon by the *apparent* amiableness of his manners, and this connection cost him several thousand guineas, which the artful Philip procured by means of his usual practices. But as his royal highness was himself an adept in the game at which the money was lost, he one day perceived that he was cheated, and actually caught the duke of Chartres in the fact. His soul revolted at an act of baseness, which he could not have expected in a man of such an illustrious rank, and he next day sent him a challenge, which he had the cowardice to refuse.

On the declaration of a war against England, Philip, rather from a love of novelty, than a noble and generous ambition, requested to serve in the navy, under the command of admiral count d'Orvilliers. The king, out of respect to his quality, as a prince of the blood, conferred on him the command of a division. Every body is acquainted with his conduct on board the *St. Esprit*, during the engagement off Ushant. In the heat of the action the rear admiral was frequently seen to descend into the *hold*, under different pretexts: the truth is, he was afraid to expose himself to the enemy's fire. After the combat, his highness resigned his command, and returned to the capital to announce the victory, and being now content with the *laurels* he had so *bravely* won, he swore that he would never expose himself any more to the rude conflicts of war.

The infamous manner in which he cheated the proprietors of the houses in the immediate neighbourhood of the *palais royal*, and the conversion of his gardens into streets, rendered him odious to the Parisians. It was on this occasion that the following satirical song was composed:

*En calculant d'avance
Son nouveau bâtiment
Chartres en diligence
Arriva dans l'instant:
De ma société, dit-il, je me contente:
Je fais bâtir un bel hôtel,
D'un jardin j'ai fait un b. . . .
Je suis là dans mon centre.*

It was in order to withdraw himself for some time from this notoriety, that he repaired to Versailles, and obtained the king's leave to visit Italy.

‘ On the death of his father, which occurred soon after, he acquired a degree of opulence, hitherto unattained by any subject, and on this occasion he scorned to have recourse to hypocrisy, in order to dissemble his joy !

‘ A bad son, a bad husband, the duke of Orleans was also a bad parent. His children, abandoned from their early youth to the negligence of strangers, but seldom experienced either his cares or his caresses.

‘ The crimes of Philip had of course attracted the scorn of the royal family. The coward is naturally vindictive, and the famous affair of the diamond necklace furnished this wretch with but too good an opportunity to evince his hatred to the queen. The disputes also, which about that time took place between the sovereign and the parliament of Paris, furnished the most ample means of vengeance. He accordingly declared himself in favour of that tribunal, and on this occasion, the vulgar, who are always led by appearances, believed him to be a sincere patriot, and thought that his public would expiate his private conduct; as if the good qualities of the one did not form the basis of the other; and he that had displayed a heart entirely bereft of the feelings of nature, could all of a sudden become a good citizen !

‘ It were needless to enter into a detail of the duke of Orleans’ crimes from this period to the revolution. His conduct during the assembly of the notables, and the establishment of the *cour plénierè*;—in short, his reiterated efforts to shake the legitimate authority of the throne, under pretext of supporting the parliaments, which the people then looked upon as their *palladium*, are known to every one. The mortifications which he then experienced, and more especially his exile, made him exceedingly popular; and in truth *his seemingly patriotic conduct* was well calculated to impose upon the multitude. Many thought, that there was a native grandeur in the mind of Philip, which on certain occasions elevated him above himself. But those, who observed his conduct more attentively, knew what interpretation to give to his actions, and were well aware of the secret motives, that induced him to assume so favourable an appearance. When he *dared* to oppose the will of the monarch, relative to the enregistering of the edict for a loan, it was easy to perceive, that he was actuated by personal animosity; in fine, he was only the defender of the parliaments and the people, from interested motives, and, above all, from that ardent desire of vengeance, which ever occupies a bad heart.

‘ The events that occurred soon after were but too favourable to his views, and the assembling of the states-general formed an epoch highly auspicious to all his wishes. It was then that forgetting his avarice, or rather applying the sums issued by it to the purposes of his ambition, he began to scatter about his wealth with profusion, in order to get himself elected a deputy to the states-general, and to procure the nomination of a number of his creatures to seats in that assembly. Convinced of the necessity of being supported by the public opinion, he also
courted

courted popularity by every possible means, and bestowed immense sums of money, in largesses, among the indigent. The recall of Mr. Necker furnished him with new means of success. He connected himself more intimately than ever with that minister, and, colouring his private views with the appearance of the public good, he soon converted that foreigner into one of his most zealous partizans. The duke of Orleans found means to conciliate the favour of a great number of the members of the states-general, and Mirabeau, who could never resist gold, became his creature.

* To the arts, intrigues, and money of this prince, we are indebted for the revolution. It was under his auspices that the jacobin club originated; his palace became the centre of all the insurrections, of all the incendiary motions, of all the sanguinary measures, which were at this period unceasingly directed against the supreme authority.

† Supported by a large body of the members of the legislature, flattered by the journalists in his pay, surrounded by a crowd of minions, and adored by a deluded populace, the ambition of Philip began to expand, and he now aspired at nothing less than the throne. But his crimes were unaccompanied by courage. The lion darts upon his prey, and seizes it at once; the reptile attempts it by a winding and crooked path. The fifth and sixth of october afford an explanation of the base and criminal means, by which this monster attempted the diadem: but the manifest protection of heaven saved the lives of the sovereigns of France, and defeated his guilty intentions.

‡ These events at length opened the eyes of his partisans. Those who once thought that he acted from motives similar to their own, now took the alarm, and * Baillie, † Lafayette, and ‡ Sieyes, perceiving their patron to be influenced by interested views, began to desert him.

§ He was accordingly obliged soon after to leave France, and repair to England, under pretence of being employed on some secret mission; but his retreat is to be ascribed solely to his own

* 'It was to the duke of Orleans that Baillie was indebted for his elevation to the municipal chair. He had long before that period been the pensioner of his serene highness.'

† 'La Fayette enjoyed the protection of the duke of Orleans, and after the revolution acted in concert with him. When his interests became different from those of his patron, a division instantly took place. On this occasion the duke addressed him as follows: "*Souvenez-vous que celui qui vous a fait, peut aussi vous defaire.*" Lafayette put his hand on his sword, and exclaimed "*Osez — —!*"

‡ 'It was the abbé Sieyes who drew up the *memoirs* which the duke of Orleans published previously to the meeting of the states-general, in which his serene highness so warmly espoused the interests of the *tiers-etat*, and the cause of the people.'

fear, and the remonstrances of the king, who had but too much reason to be discontented with his conduct.

‘ On his return, Philip entered into all the intrigues of the *feuillants*, the *jacobins*, and the *maratists*. Every body is acquainted with the indecent ardour which he displayed, while co-operating in the most violent measures of the new constitution, even in those which despoiled him of his rights as a prince of the blood, and a gentleman. This apparent disinterestedness was calculated to gain the *mob*, for this monster renounced every thing, merely that he might invade what did not belong to him, and only stripped himself of his own rank, in order to obtain the first dignity in the state.

‘ The flight and subsequent arrest of the king became new subjects for triumph to the duke of Orleans. On the acceptance of the constitution by a prince, no longer free, his unworthy *relation*, who at that period held the balance of the two rival parties in his own hands, threw all his weight into the scale of the *jacobins*, a circumstance which enabled them to triumph first over the *feuillants*, and soon after over Lafayette, who lost his character in the estimation of all good citizens, by the inconsistency of his temper.

‘ The legislative was still more favourable than the constituent assembly to the views of Philip, for his influence having risen in the express *ratio* of the preponderance of the *jacobins*, he was enabled to nominate a prodigious number of his creatures to the representative body. The people, of whom a great portion was led astray, and the remainder intimidated, subscribed to all the innovations proposed, and thinking themselves free, because they were taught to believe so, waited patiently in expectation of the moment when they were to be rendered happy.

‘ But it was not enough to *sap* the throne, it was also deemed necessary to overturn the monarchy, and take away the life of a *constitutional* sovereign. Lewis XVI was at this very moment merely a king by *courtesy*. Forced to repair to the capital, and to reside in the midst of his enemies, his authority was at first illusory, and from the moment of his arrest, he was detained in a state of the most deplorable captivity. Orleans, who had already influenced the public opinion, to such a degree, as to render the two most august personages in France odious to the people, the monster Orleans, left nothing untried, to augment the hatred of their subjects: and the king was soon after first deposed, and then *murdered*! If the duke had possessed the talents of a great man, he would undoubtedly have seized the vacant throne; but impeded in his ambitious projects by the natural pusillanimity of his temper, he was incapable of taking due advantage of such an auspicious event. A bold and daring usurper, in such a case as this, would have acquired either a *crown* or a *grave*; but the cowardly Egalité, although he wished to reign, did not know how to die!

‘ Even after France had been converted into a republic, Philip did not despair of becoming a king. He was, in appearance, a most zealous partisan of the *levelling* doctrines of democracy, and

and cunningly endeavoured to give all possible extension to the reigning system: that is, he wished to make liberty degenerate into licentiousness, and to substitute anarchy to the rule of the laws.

' Orleans, who had voted for the death of his sovereign, and glutted his eyes with his blood, also incited the populace to the unnecessary and ferocious massacre of the first and second of september. But the career of this illustrious ruffian was not of long duration, for he himself fell a victim to the animosities of Brissot and Robespierre, and was soon after actually transferred as a state prisoner from Paris to Marseilles. He revisited the capital only to experience greater humiliations. The dispute between the *girondists* and the *mountain party* was the signal for his death, and the place in which he had glutted his eyes with the last agonies of his king, was justly destined to become the scene where he himself was to lose his head by the hands of an executioner.

' Thus fell, by that very system of *disorganization* which he himself had introduced, Lewis Philip, duke of Orleans, a coward, an assassin, a traitor; an ambitious man without genius; a bloody-minded man without energy. He lived destitute of virtue; he died destitute of remorse. His hideous and deformed carcase has become the prey of vultures, and it is in the entrails of those animals, less ferocious than himself, that the merciless and inhuman Philip has found a tomb.'

The foregoing account of the life and crimes of the late duke of Orleans seems to be the production of some emigrant, enraged at the success of the revolution, and violently prejudiced against every man who contributed to that great event. In this picture, all the features are either magnified or distorted: it is a caricature, rather than a portrait. It must be acknowledged, however, that the private life of Philip, duke of Orleans, was disgraced by the most scandalous excesses. He was undoubtedly a bad husband, but he must be allowed to have been an excellent father, and it was to the treachery of his own children, that he became indebted for all his late calamities.

His opposition to the court, previous to the revolution, is loudly condemned here: but it surely forms the only brilliant part of his character as a citizen; it was the foundation of all his subsequent popularity, and for a long time counterbalanced his vices, which were equally numerous and detestable.

THEOLOGY. ECCLESIASTICAL HISTORY.

ART. VII. *Remarks on Dr. Kipling's Preface to Beza. Part I.*
By Thomas Edwards, LL. D. 8vo. 86 p. pr. 1s. Cambridge,
Flower; London, Robinsons. 1793.

DR. EDWARDS, a zealous advocate for unlimited freedom of inquiry, looking upon the late trial of Mr. Frend, in the university of Cambridge, as an attack upon the freedom of the press peculiarly injurious to the progress of truth in an academical
M 4 seminary,

seminary, thinks himself justified, from a regard to the credit and prosperity of the university, in making a personal attack upon the gentleman who in the trial sustained the office of promoter. The attack is made on Dr. Kipling's literary character. The subject of these keen strictures is the doctor's preface to his *facsimile* edition of the Cambridge *Codex Bezae*. Within the compass of a few pages, Dr. E. undertakes to detect errors, omissions, insertions, inconclusive reasonings, and faulty latinity. Were we to take upon us to decide upon the validity of the charges contained in these remarks, respecting the *matter* of the *prolegomena*, we should be led into minute details, beyond the due limits of a literary journal. Of the propriety of Dr. E.'s remarks upon the *language*, our learned readers will have no difficulty in forming a judgment from the following passages. p. 4.

'Cur, exempli gratia, Oxoniensi illo, qui Laudi olim fuit, vetustior *est* habendus, equidem non video.

'A Kiplingism. Cicero would probably have chosen *sit*.—I must refer our promoter, which I shall have occasion to do more than once, to Walker's Particles, p. 412. or to Turselinus de Particulis, cap. 40. p. 25. where he will find instances of the proper regimen of this particle in similar cases.—So, in the foregoing page of the doctor's preface, *Qualis fuit* Bentleii sententia, —*ipse satis declaravit*, ought to have been *fuerit*.—In the fifth page, *Quamvis igitur quo anno, quoque etiam saeculo descriptus fuit*,—*colligere possimus*, ought to have been *fuerit*.—*Proximo quæramus loco, quæ—scripserunt* eruditi, should have been *scripserint*.'

p. 15. 'Quanti Bentleius *fecit* codicis nostri textum, supra jam ostendimus, for *fecerit*.'

p. 18. '—Abs re non erit addere, quid de cunctis ejus generis *censuit* exemplaribus—for *censuerit*.'

p. 28. 'Non quod Latina nostra Græcis e regione scriptis ad omnia omnino *respondent*.

'A Kiplingism, for *respondeant*. And to shew how entirely at hap-hazard the doctor writes Latin, in another place he stumbles upon the right mood: *Non quod* criticorum horum fidei—detrahere *studeam*.'

p. 32. 'Quam prave Ægyptii græce locuti sint, ex hisce Luciani verbis colligi potest, αἰγυπτιαζέει φωνή, quæ in φιλοψευδῇ ejus occurrunt.

'May it not be said with equal justice, Quam prave Thomas Kipling Græce locutus sit, ex φιλοψευδῇ ejus colligi potest? What dialect is this? The doctor, I suppose, declined the word, φιλοψευδής, φιλοψευδῶ. He has moreover enriched it with a *superfluous* accent on the first syllable.'

p. 38. 'Adde, quod *vel* decimo, saeculoque undecimo,—

'I must refer our promoter to Walker's Particles, p. 285, 286, from which he may learn that *ve* in the Latin language does not answer to *vel*.'

p. 46. 'Quonam vero jure dicere potuerit de libro, qui tam paucos ante annos ad concilium adfuerat Tridentinum, et in Italia quoque perlectum fuerat, "DIU illum Lugduni in pulvere jacuisse?"

'He

'He might either have been misinformed or mistaken.—But I must request the reader to attend to our promoter's FALSE CONCORD, *qui—perfectum fuerat*, upon which I shall make no comments, but shall leave it, as he did Mr. Friend's *spiritual incantation*, to the judgment of the court.'

ART. VIII. *Letter from the Rev. Alexander Geddes, LL. D. to the Right Rev. John Douglass, Bishop of Centuria, and Vicar Apostolic in the London District.* 4to. 55 pages, pr. 2s. Faulder. 1794.

EVERY friend to the promulgation of truth, and the advancement of pure and rational christianity, will rejoice to see bigotry and intolerance duly chastised. Nor can we avoid feeling a particular interest in his situation, who has to contend, in defence of truth and liberty, against the usurpations of priestly tyranny, or the oppressions of arbitrary power. Dr. Geddes, the author of the letter now before us, had, it seems, with his wonted freedom, expressed his approbation of a work lately published by sir John Throckmorton, in which were contained twelve propositions, relative to ecclesiastical discipline, pronounced by bishop Douglass to be false, heretical, and erroneous. This was certainly a trespass of no venial kind! But antecedently to this fact, the learned doctor had advertised, for publication, a new version of the Bible, without consulting the right rev. bishop, or obtaining the approbation of the superiour powers. This was likewise a misdemeanour highly criminal indeed! Accordingly three of the four vicars apostolic formally issued to their flocks a solemn prohibition of this translation, and declared the author of it suspended from the exercise of his clerical functions. Against this sentence the doctor here remonstrates with his usual boldness and magnanimity: and we rejoice to see him maintain that independence and superiority of mind, for which we have always very highly honoured him. The first part of the letter refers to the twelve propositions censured by the right rev. bishop. Here the doctor, with great humour, intermixed with a little irony and sarcasm, exposes the folly and impropriety of the vicar's conduct. P. 10.

'Were I,' says Dr. G., 'in your lordship's place, and disposed to censure any propositions, they would be such as *tend to give scandal*, or were evidently *scandalous* and *offensive to* (truly) *pious ears*.—Some such are to be heard from the mouths of *divers* of your divines, even in the chair of truth. I have heard of a preacher telling his auditory, that by communicating, during a certain period, at a certain *privileged* altar, each of the communicants might take a soul out of purgatory; a proposition, which to me appears to deserve *alone* almost one half of the qualifications which you have heaped on sir John's *dozen*: yet I would not rashly have issued a *pastoral letter* against this *scandalous* doctrine. I would have first tried *admonition*, then *exhortation*, then *reprehension*; and, when all these had been tried unsuccessfully, I would, after due warning, have forbidden him to preach; but would not, for that, have suspended him from his other sacerdotal functions. I have heard

heard many other *scandalous* propositions relative to indulgences, I have heard ridiculous privileges annexed to *chaplets*, *scapulars*, *medals*, &c.; for which there is no solid foundation, either in scripture or apostolical tradition.—I have seen poor illiterate women teased almost out of their senses about those holy toys, as often as they had occasion to change a *director*, every one contending that *his spell* was the most efficacious. “You must count your beads,” said one;—“You must wear a scapular,” said another;—“You must hang this blessed medal about your neck,” said a third: thus, while each preached up the wondrous virtues of his own favourite *bauble*, and depreciated that of his predecessor, the good, simple *penitent* was at a loss to know to which she should give the preference, or if she should, for the greater security, embrace them all. This, my lord, is no fable nor poetical exaggeration. I was once asked by one of those devotees which of the two alternatives I would advise her to choose, to stick by any one of the forementioned devotions, or to monopolize them all? “The latter, to be sure,” said I, “unless you have the courage to do better still; that is, to throw the whole of them aside, and stick to the GOSPEL.”—Whether the good woman followed my advice, I know not; but I think I gave her a sound one: and, if I could presume to advise your lordship, my serious advice would be to exert your episcopal authority, and employ your pastoral care in rooting out such scandalous practices, with many other of a similar nature, which I could point out; and to endeavour, by all possible means, to bring back your little church, as nearly as possible, to the simple unadorned form of PRIMITIVE CHRISTIANITY; the most striking object of admiration that was ever presented to man.”

He next proceeds to examine the ground on which they have prohibited the use of his translation. This ground is nothing more than the want of a mere formality, ‘which,’ the doctor affirms, ‘is no where observed; and never was observed, save in those places where an inquisition, of some sort or other, had been established.’ The reason they assign for the rejection of his version, is, that it possesses not ‘the requisites which the church requires.’ ‘You should have said,’ replies the doctor, ‘which the discipline of the council of Trent requires: for the discipline of the council of Trent is not the church, any more than the church is the discipline of the council of Trent.’ This leads him to review the decrees of that council, respecting the translation and exposition of the scriptures. The only one which particularly refers to the doctor’s case, and in which they have founded their prohibition of the work, is that by which it is required, ‘that neither the scriptures, nor any expositions of them, shall be published without the name of the printer and author; and unless they have been previously examined and approved by the ordinary.’ The first part of this injunction the doctor has observed; with the latter, he maintains, he could not comply—because, in this country, there exists no canonical ordinary. P. 26.

‘But,’

‘But,’ adds the doctor, ‘if you were a canonical ordinary, or even the *ordinary of ordinaries* himself; I should not have asked your approbation of my work, as a necessary requisite, for its publication. If I had thought you capable of revising it, I might have submitted it to your revisal, and, in that case, would have listened to your observations: but your approbation as an ordinary I would not have requested; much less printed it in the front of my work. No, my lord, no *imprimatur* shall ever appear in the front, or in the rear, of any work of mine. If, in my days, it happen that such a restraint be laid on the press, I shall cease to write, and weep over the expiring liberty of my enslaved country.’

He then specifies a variety of instances, in which this injunction has not been observed, even with respect to catholic books in universal circulation. To the letter is annexed a copy of his correspondence with the right rev. bishop, and also of the propositions advanced by Throckmorton and Berington; to which is subjoined, a concise account of the council of Trent. The author appears to us to have completely foiled his adversaries, and satisfactorily vindicated his own cause. And were it not, that bigotry is seldom conscious of its absurdities and errors, we should suppose, that bishop Douglass and his adherents could not peruse this letter without blushing for the illiberality of their conduct. The truth is, the parties are unequally matched, as must be the case, when ignorance, superstition, and inveterate prejudice, are opposed to truth, candour, and an enlightened mind. And if bishop Douglass should not perceive, that his conduct being thus arraigned before an impartial public, his character must suffer in the estimation of every intelligent and unbiassed mind, all we can say is, that we most sincerely pity his blindness.

Y.

ART. IX. *The History of the Church of Christ. Volume the First. Containing the three first Centuries.* By Joseph Milner, M. A. Master of the Grammar School in Kingston upon Hull. 8vo. 584 p. pr. 7s. 6d. in boards. York, Peacock; London, Dilly. 1794.

THIS ecclesiastical history is written upon a new plan. The author does not undertake to give the secular history of the ancient christian churches, nor to enter particularly into an account of their rites and ceremonies, or forms of government. His object is to write what may be called a *spiritual* history of the *real* church of Christ, and to record the actions, and describe the characters, of such men as have been not merely nominal christians, but have been eminent for their faith and piety. While other historians record the triumphs of ecclesiastical wickedness, he describes the progress of true godliness.

A work of this kind, in which, of course, many examples will be exhibited of self-denial and fortitude, may have its practical use; and thus far the writer may be allowed, as he hopes, to call his plan a proper one. But whatever benefit, or consolation, the pious christian may derive from the perusal of this history, it will not, we apprehend, be much esteemed by those who read eccle-

ecclesiastical history with the design of acquiring knowledge of the rise and progress of christianity, and of the changes and corruptions which, from various causes, have taken place in the christian church. Those particulars, which would interest the curiosity of a rational inquirer after truth, such as the origin and the varieties of heresies, the sources of controversies and dissensions, the state of learning and philosophy, and the effect of priestly intrigue and civil authority upon religion, are here almost entirely overlooked. Add to this, as circumstances which render this work still less fit to be consulted for information, that the writer gives very defective and partial accounts of the opinions of the primitive christians; and, in his relation of miraculous events, discovers a strong propensity towards credulity.

Of Justin Martyr, Mr. Milner asserts, without adducing any sufficient proof, that he worshipped Christ as the true God, in the full and proper sense of the word. The heretics of the second century he cannot admit into the class of real christians, because the state of christian affairs was then such, as to afford no probable reason for any really good man to dissent. He digresses from his plan, in order to load the memory of Paul of Samosata, an unitarian, with a repetition of the reproaches which were cast upon him by his enemies, without attending to the circumstances which have induced the impartial Lardner * to give him the following character: 'He had a great mind, with a mixture of haughtiness, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring bishops; in esteem with the great, and beloved by the common people.' The story of the apostle John leaving in haste a public bath at Ephesus, lest it should fall, because he found the heretic Cerinthus there, this writer admits as credible, and justifies the action. The relation of the ejection of evil spirits in the third century is mentioned as a proof, that miraculous influence had not then ceased in the church. A very short specimen may be sufficient to give our readers an insight into the author's style and sentiments. Speaking of the primitive christians, Mr. Milner thus concludes his account of the first century. P. 157.

'In doctrine they all worshipped the one living and true God, who made himself known to them in three persons, Father, Son, and Holy Ghost; each of these they were taught to worship by the very office of baptism performed in the name of the Father, the Son, and the Holy Ghost. And the whole œconomy of grace so constantly reminded them of their obligations to the Father who chose them to salvation, to the Saviour who died for them, and to the Comforter who supported and sanctified them, and was so closely connected with their experience and practice, that they were perpetually incited to worship the Divine Three in One. They all agreed in feeling conviction of sin, of helplessness, of a state of perdition; in relying on the atoning blood, perfect righteousness, and prevalent intercession of Jesus, as their only hope of heaven. Regeneration by the Holy Ghost was their common

* Credibility, Part II. ch. 43. § 8.

privilege, and without his constant influence they owned themselves obnoxious only to sin and vanity. Their community of goods, and their love-feasts, though discontinued at length, probably became found impracticable, demonstrated their superlative charity and heavenly-mindedness. Yet a gloomy cloud hung over the conclusion of the century.

• The first impressions made by the out-pouring of the Spirit are generally the strongest and the most decisively distinct from the spirit of the world. But human depravity, over-born for a time, rises afresh, particularly in the next generation. Hence the disorders of schism and heresy. Their tendency is to destroy the pure work of God. The first christians, with the purest charity to the persons of heretics, gave their errors no quarter, and discountenanced them by every reasonable method.

• The heretics, on the contrary, endeavoured to unite themselves with christians. If the same methods be at this day continued, if the heretic endeavour to promote his false religion by pretended charity, and the christian stand aloof from him, without dreading the charge of bigotry, each act in character, as their predecessors did. The heretics by weakening men's attachment to Christ, and the schismatics by promoting a worldly and uncharitable spirit, each did considerable mischief; but it was the less, because christians carefully kept themselves distinct from the heretical, and thus set limits to the infection.

• It has been of unspeakable detriment to the christian religion, to conceive that all who profess it, are believers of it, properly speaking. Whereas very many are christians in name only, never attending to the nature of the gospel at all. Not a few glory in sentiments subversive of its genius and spirit. And there are still more who go not so far in opposition to godliness, yet by making light of the whole work of grace on the heart, they are as plainly void of christianity. We have seen the first christians individually converted; and as human nature needs the same change still, the particular instances of conversion described in the Acts are models for us at this day. National conversions were then unknown, nor has the term any proper meaning. But when ideas of christians by wholesale grow fashionable, opposites are mixed, the form of the gospel stands, and its power is denied. But let us not anticipate; these scenes appeared not in the first century.

ART. X. *The Welsh Freeholder's farewell Epistles to the Right Reverend Samuel Lord Bishop, (lately, of St. David's) now, of Rochester; in which the Unitarian Dissenters, and the Dissenters in general, are vindicated from Charges advanced against them in his Lordship's Circular Letter, on the Case of the Emigrant French Clergy: with a Copy of that Letter.* 8vo. 68 pages. Price 1s. 6d. Johnson. 1794.

Few persons who have read bishop Horsley's circular letter to his clergy (and we believe it has engaged pretty general attention) will expect, that the bishop's old correspondent the *Welsh Freeholder* will be disposed, in his strictures on this extraordinary publication, to treat his lordship with greater ceremony than he has done on former occasions.

occasions. He sets out with complaining, that unitarian protestant dissenters should be introduced by his lordship, as foils to set off the exiled priests of France. He applauds the liberality which has been exercised towards them as strangers in distress; but acknowledges himself roused to indignation at the hardihood, which compares his brethren with the late ministers of the gallican church, and justifies his indignation by mentioning some particulars respecting their late situation and character. The insulting preference which his lordship gives to the religious tenets of a papist, in comparison with those of an unitarian, comes next under the author's animadversion; and here, among other keen remarks, he fairly throws the blame, be it more or less, of dissenting heresy, at the door of the established church.

P. 13. 'The spirit of free-enquiry is certainly gone forth, but for this who is to blame? It was your church that first indulged it, when the papal yoke was shaken off. The example which you set, we have copied. In cherishing and encouraging the spirit, we have followed you, rather than taken the lead ourselves; we have been more imitators, than adventurers. The merit of adventure, justice constrains us to assign, chiefly, to members of your communion. We indeed have had the presumption to aim at treading in your footsteps, but the fate of our attempts, in this way, has been somewhat curious. For upwards of a century your divines have been very much practical preachers, in their sermons they have had little of the doctrinal. A part of the body of dissenters made these respectable men their models. The terms of the schools, and systematic phraseology disappeared from the compositions of dissenters. The strain which pleased, and instructed in Tillotson, and Butler, charmed and edified in Foster and Abernethy. The doctrines of orthodoxy were assailed by Whiston and Clarke; these champions were not afraid to publish their heresies. The new tenets were countenanced by persons of the first distinction. In the same cause appeared our Emlyns and Pierces. A spirit of rationality, in religious matters, was evidently gaining ground among you. It was fostered by names of high respectability, it had the patronage of Jortin, Law, and Shipley. We also cherished it. In a LARDNER it found support equal to a host. Confessionals, free and candid disquisitions, associations for abolishing subscriptions, originating in the bosom of the church, prompted and called forth a similar spirit in our body. Hence has resulted our rational creed, now become our greatest crime. When you were calvinists we were calvinists; you became arminians, so did we; you fell into the arian heresy, we gave into the same error; numbers of your communion embraced the unitarian faith, the same persuasion made rapid progress among us. Notwithstanding our changes, our condition has not meliorated. It has been, uniformly, our lot to be abused. When we were calvinists, we were fanatics, and churchmen were in a hurry to become rational; they became so, we followed, and now the cry is, that we have refined away religion, are no longer to be regarded as protestant brethren.'

The bishop's intolerance towards unitarians is pointedly exposed, as inconsistent with his public opposition to the measures, proposed by the metropolitan, for the conversion of the hindoos, as well as to his own former expressions of candour. With respect to the charges of political heresy brought by his lordship against the dissenters, the
well

welsh freeholder, after some brisk skirmishing in the style of ridicule, opens a strong battery of arguments and facts in their defence. Examining distinctly each clause of the charge, he shows the absurdity of accusing the dissenters of an affected zeal for civil and religious liberty; vindicates the notion of the sovereignty of the people, as the only basis of british liberty, and of the present government; maintains the rights of man, and the unlimited right of private judgment, even in opposition to ecclesiastical discipline; and presumes to ask:

r. 31. 'Is it fitting that a power lodged in the hands of certain persons, for regulating the concerns of your church, should extend to those whom the law protects in their dissent from that church? Favour us, my lord, with an ingenuous answer to this question. Pray, my lord, oblige us by some account of this ecclesiastical discipline, which should controul the restless spirit of enquiry, at present abroad in the world. What are its laws, and who is to see to their execution? On what man, or on what body of men, rests the infallibility requisite for the discharge of so high a trust? Blessed, indeed, will be our condition, when thus tutored by our spiritual guides; when thus instructed by them, as to the books we must read, and the sentiments we must hold; when nothing shall be published but what has upon it their *imprimatur*; when Horsley, Tatham*, &c. shall publish *indices expurgatorii*. Should priests find this *rara temporum felicitas* again return; should we advance in improvements of this nature, those whose taste is too antiquated to relish them, whose spirits are too stubborn to bend to them, and who may be, too little, initiated in modern *politesse* to forego the gratification of professing what they think, and believe, will have only one resource left.'

In reply to the charge of 'propagating those treasonable and atheistical notions, which, in France, have wrought the total subversion of the civil and ecclesiastical constitution, &c.', our author reminds his lordship, that it ill becomes a briton, and a protestant, to oppose notions which overthrew the old despotism, and the antichristian system of France. He remarks, that the excesses, disgraceful to humanity, and ever to be lamented, into which the french have run, are not chargeable upon nations, but upon men; he justifies the joy, which on general principles was universally felt among the friends of freedom, on the first emancipation of the french from political slavery; but ex-

* 'To be united with these men, the worthy divine, who, lately, proposed to starve into conformity, and to cure of schism by want of bread, presents claims that ought not to be slighted. Though of obscure name, he has shewn original genius; he has suggested a method of elucidating points of theology, untried in modern times. Accustomed, no doubt, to fast himself, during the holy season of lent, he may know its advantages by experience; he has probably found it to be a regimen which favours the play of the faculties, renders the perception clear, and assists the mind to soar. Hence the good gentleman may think that it might wonderfully help our incredulous dissenters to conceive of the mysteries which the church holds. Hence he proposes a plan which would reduce them to fasting, or at least a very plain fare.

* Vid. Foley's Letter to Dr. Priestley.
presses

presses strong regret on account of those enormities which have since furnished so much matter for declamation against liberty. The true attachment of the dissenters to the principles and spirit of the british constitution is next strongly asserted, and the impolicy, as well as injustice, of treating them as enemies to the state, is clearly shown. In conclusion, the writer, adverting to the general state of things, offers the following judicious and animated reflections.

P. 62. 'Amid the succession of painful events which the history of the two last years records, amid the clamour which stuns, the violence which bears down, knowledge, be assured, has not moved retrograde, nor hath she stood still. Men may fear, but they know; they may take up with the delusion, but they see through it. The process which ameliorates the condition of the unborn, is going on. It is true, principles untried in their operation, have produced dreadful explosions, and apparatus constructed with great skill, and labour, have burst. Nevertheless the experience, whether too dearly purchased, I shall not, here, attempt to ascertain, is not without its use. The charm which enthusiasm nurtured is dissolving, the chain which superstition fabricated, is enfeebled; every absurd custom totters, spells are losing their force, and the oracles no longer give answers. Truth extends her empire, the reign of reason is only hindered by the force which misled ignorance puts forth against its own interests. All is well. In the universe there is a beneficent rule. In the moral, as in the physical world, the best principles operate. Improvements are going on, and we should, as much, dread to precipitate, as to retard them. These, the philosophic sons of freedom would not halt, lest they should injure. Nought can hinder them from practising the virtues which belong to liberty. Though they see the best principles daily trampled upon, they may cultivate them within their own bosoms; though the season be inauspicious, they may merit the eulogium, "they were worthy of better times!"

'I am far from wishing to depreciate the good enjoyed in this country, and under this constitution. I know it to be very considerable, and I happen to be so situated as to see little else. Yet the class of the distressed, though it comes little under my observation, or under that of many others, is great; the accounts which make the heart of humanity ache are upon the increase, misery extends its dominions, and distress its empire. Still the best remedy will be found in gradual reforms, legally pursued. Let not men of genius and learning be discouraged, by the untoward appearance which things, at present, wear; let them continue to labour; though they may vary the means, let the object be still kept in view. Let us employ ourselves in disseminating principles of virtue, and philanthropy, and posterity, perhaps, may witness the pleasing sight of those who benefit by impositions, laying open the fallacy; of those who profit by corruption, proposing their removal; of those who reap advantage from burdensome institutions, recommending their amendment; of the rich man laying aside his pride, and the poor man his envy; and the love of kind, triumphing over that of self. To many, this is fairy language, as extravagant as encomiums upon chivalry, but let it be remembered that we live in times in which he who predicts what may appear wild, must not, on that account, be deemed a false prophet.'

If some degree of asperity should be remarked in these letters, it must be acknowledged to have been not unprovoked. They are written with the ardour of an honest mind, pleading the cause of truth and freedom, against the overbearing insolence of priestcraft.

ART. XI. *The Three Woe Trumpets; of which the First and Second are already past; and the Third is now begun; under which the Seven Vials of the Wrath of God are to be poured out upon the World. Being the Substance of Two Discourses, from Rev. xi. 14, 15, 16, 17, 18. Delivered at the Chapel in Parliament Court, Artillery Street, Bishopsgate Street, on February 3, and 24, 1793. By Elhanan Winchester. The second Edition. 8vo. 78 pages. Price 1s. Parsons.*

Mr. Winchester, who is a strenuous advocate for the doctrine of the millennium, undertakes in this discourse to show, that the french revolution is the commencement of the third woe, predicted in the book of Revelation, which is to precede the second personal appearance of Christ, when he will establish a glorious kingdom upon earth for the term of a thousand years. Whether his conjectures be the offspring of a lively fancy, or the result of deep judgment and profound research, we shall not decide.

ART. XII. *Specimens of the Manner in which Public Worship is conducted in Dissenting Congregations: with a Service for Baptism; the Celebration of the Lord's Supper, and the Burial of the Dead. By J. H. 8vo. 114 pages. Price 2s. Johnson. 1793.*

FREQUENTLY as the dissenters have of late been stigmatized as a body of men, whose principles are hostile to the constitution of their country; the history of their political conduct through the whole of the present century appears so manifest a refutation of this charge, that it seems scarcely possible to impute the odium which has fallen upon them to any other cause than either bigotry or ignorance. As far as the latter of these causes has operated, it may serve to silence the calumnies which have been raised against them, to lay open before the public the religious and political principles generally embraced among them. And perhaps no fairer method of doing this can be thought of, than that which is adopted by the author of this publication, namely, giving a full and accurate representation of the sentiments which are commonly expressed among them in the act of public worship. From some local circumstances, mentioned in the preface to this volume, the author (the Rev. Mr. Harrison, of Lancaster) was led to undertake this task; and he appears to have executed it with equal judgment and fidelity. He has published four distinct services, or sets of prayer, agreeing in principle, as well as method, as nearly as possible with those in general use in public worship amongst the class of dissenters, against which, the late complaints have been chiefly directed. To these he has added, upon the same plan, services for baptism, the Lord's supper, and the burial of the dead. These forms are drawn up with so much propriety of sentiment, and with such unaffected simplicity of language, as will give the reader no unfavourable opinion both of the soundness of the writer's understanding, and the correctness of his taste. At the same time, we can have no doubt that they will very materially contribute towards

producing the effect which the author appears to have much at heart,—the convincing the candid, that the dissenters, considered as a body, however they may differ from the creeds of others, are so far from entertaining any religious principles which can give a bias to their political opinions unfavourable to the form of government established in this country, that they are in the constant habit of praying for their rulers. Perhaps too, this sensible and liberal publication may be of use in weakening the prejudices of the dissenters, in favour of the extemporary method of praying; and lead them to inquire, whether their mode of worship would not be essentially improved by the general adoption, either of precomposed forms of prayer to be read by the minister, or (which on many accounts appear to be still more eligible) liturgies, which give the people an active share in public worship.

ART. XIII. *Two Assize Sermons.* By R. Valpy, D. D. F. A. S. Published at the Request of the High Sheriff and Grand Jury of the County of Berks. With Notes historical and political. 8vo. 151 p. pr. 3s. Reading, Smart and Co. London, Richardson. 1793.

THE laudable motive assigned by the author, for publishing these sermons, is a desire of stilling the rage of party, and diffusing a spirit of candour and benevolence among his fellow-citizens. In some respects, they appear very well adapted to answer this purpose; in others, we are apprehensive, that they may produce a contrary effect. Nothing can be better suited to this purpose than the general doctrine of the first sermon; in which, from the text, 'let us go on to perfection,' the author traces the history of human, moral, and religious practice, in connection with laws and civil institutions, to mark the gradual melioration of society; thus pointing out to men, of all descriptions and parties, one grand object of united pursuit, the correction of folly, error, and vice, and the universal establishment of virtue and happiness, on the broad basis of universal philanthropy. Nor do we perceive any thing inconsistent with the writer's conciliatory views in the leading sentiments of the second discourse, in which the duty of submission to magistrates is enforced, not upon the high ground of divine right, but upon the necessity of a common bond of society, formed under a delegated power, and cemented by general law, for the protection of the rights and liberty of individuals. But we can perceive little tendency towards the diffusion of a spirit of universal benevolence in the laboured apology, which the author, in one of his notes (many of which are, however, liberal, as well as learned), offers, to prove the impracticability of abolishing the slave trade; a traffic, in it's first principles, and in every stage of it's practice, unjust and inhuman. And we are much at a loss to discover, how the rage of party is likely to be quelled, by encouraging (as this writer does, in the remarks on systems of reform annexed to these sermons) the continuance of those abuses, which are among the most grievous subjects of complaint, namely, sinecure places and pensions, corrupt influence, and the present partial and unequal mode of parliamentary representation.

ART.

ART. XIV. *Obedience to the established Laws, and Respect to the Person of the Administrator, are the joint Support of Civil Society* A Sermon preached in the Chapel of Eton College, October the 27th, 1793. By the Rev. W. Langford, D. D. Chaplain in Ordinary to his Majesty, Canon of Windsor, and Under Master of Eton School. 4to. 13 p. pr. 1s. Eton, Pote; London, Faulder. 1793.

WE find nothing in this sermon, which entitles it to particular attention, except it be the sanguinary spirit it breathes against reformers at home, over whose heads it raises a millstone, which is to 'grind them to powder;' and the confidence with which it directs the thunder of heaven against the French nation, by making a supposition, which the writer seems not unwilling to believe, that 'the scourge will then only cease, when the sword of war, or some other terrible judgment, from insulted heaven, shall take off those monsters of impiety from the face of the earth.'

ART. XV. *A Sermon on St. John xx. 23. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained: Preached before the University of Oxford, at St. Mary's Church, on Sunday, November 24, 1793.* By the Rev. Henry Best, M. A. Fellow of St. Mary Magdalene College, Oxford. 8vo. 32 p. price 1s. Oxford, Fletcher; London, Rivingtons. 1793.

IN the name 'of the apostolic church of England' this preacher asserts and challenges the right, which many of her more enlightened clergy seem disposed to wave, and which not a few of her sons venture to call in question; that by which her 'lawful priesthood hold in their hands the keys of the kingdom of heaven,' in those forms of absolution, by the declaration of which alone the sins of penitents are, in due form, remitted. Mere human morality he represents as a dangerous enemy to the christian religion; and laments, that though men are good they are not godly. Distinction and claims like these, whatever other purposes they may serve, will not, in the present times, be commonly thought to contribute much towards the real benefit of mankind.

ART. XVI. *The Day of Judgment. Two Sermons, preached at the Scots Church, London Wall, December 15, 1793, recommending a Collection toward the Relief of the Weavers in Spital fields, reduced to Distress for Want of Employment.* By Henry Hunter, D. D. 8vo. 57 p. pr. 1s. 6d. Murray. 1794.

IN a bold strain of popular eloquence, Dr. Hunter, with whose talents for pulpit oratory the public is not unacquainted, expatiates upon the solemn subject of the day of judgment. His conceptions are lively, his descriptions bold, and his language animated. The general doctrine is, in conclusion, happily, and we are glad to find, successfully applied to the purpose of soliciting charitable contributions, for the purpose specified in the title.

producing the effect which the author appears to have much at heart, —the convincing the candid, that the dissenters, considered as a body, however they may differ from the creeds of others, are so far from entertaining any religious principles which can give a bias to their political opinions unfavourable to the form of government established in this country, that they are in the constant habit of praying for their rulers. Perhaps too, this sensible and liberal publication may be of use in weakening the prejudices of the dissenters, in favour of the extemporary method of praying; and lead them to inquire, whether their mode of worship would not be essentially improved by the general adoption, either of precomposed forms of prayer to be read by the minister, or (which on many accounts appear to be still more eligible) liturgies, which give the people an active share in public worship.

ART. XIII. *Two Affize Sermons.* By R. Valpy, D. D. F. A. S. Published at the Request of the High Sheriff and Grand Jury of the County of Berks. With Notes historical and political. 8vo. 151 p. pr. 3s. Reading, Smart and Co. London, Richardson. 1793.

THE laudable motive assigned by the author, for publishing these sermons, is a desire of stilling the rage of party, and diffusing a spirit of candour and benevolence among his fellow-citizens. In some respects, they appear very well adapted to answer this purpose; in others, we are apprehensive, that they may produce a contrary effect. Nothing can be better suited to this purpose than the general doctrine of the first sermon; in which, from the text, 'let us go on to perfection,' the author traces the history of human, moral, and religious practice, in connection with laws and civil institutions, to mark the gradual melioration of society; thus pointing out to men, of all descriptions and parties, one grand object of united pursuit, the correction of folly, error, and vice, and the universal establishment of virtue and happiness, on the broad basis of universal philanthropy. Nor do we perceive any thing inconsistent with the writer's conciliatory views in the leading sentiments of the second discourse, in which the duty of submission to magistrates is enforced, not upon the high ground of divine right, but upon the necessity of a common bond of society, formed under a delegated power, and cemented by general law, for the protection of the rights and liberty of individuals. But we can perceive little tendency towards the diffusion of a spirit of universal benevolence in the laboured apology, which the author, in one of his notes (many of which are, however, liberal, as well as learned), offers, to prove the impracticability of abolishing the slave trade; a traffic, in it's first principles, and in every stage of it's practice, unjust and inhuman. And we are much at a loss to discover, how the rage of party is likely to be quelled, by encouraging (as this writer does, in the remarks on systems of reform annexed to these sermons) the continuance of those abuses, which are among the most grievous subjects of complaint, namely, sinecure places and pensions, corrupt influence, and the present partial and unequal mode of parliamentary representation.

ART.

ART. XIV. *Obedience to the established Laws, and Respect to the Person of the Administrator, are the joint Support of Civil Society* A Sermon preached in the Chapel of Eton College, October the 27th, 1793. By the Rev. W. Langford, D. D. Chaplain in Ordinary to his Majesty, Canon of Windsor, and Under Master of Eton School. 4to. 13 p. pr. 1s. Eton, Pote; London, Faulder. 1793.

WE find nothing in this sermon, which entitles it to particular attention, except it be the sanguinary spirit it breathes against reformers at home, over whose heads it raises a millstone, which is to 'grind them to powder;' and the confidence with which it directs the thunder of heaven against the French nation, by making a supposition, which the writer seems not unwilling to believe, that 'the scourge will then only cease, when the sword of war, or some other terrible judgment, from insulted heaven, shall take off those monsters of impiety from the face of the earth.'

ART. XV. *A Sermon on St. John xx. 23. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained: Preached before the University of Oxford, at St. Mary's Church, on Sunday, November 24, 1793.* By the Rev. Henry Best, M. A. Fellow of St. Mary Magdalene College, Oxford. 8vo. 32 p. price 1s. Oxford, Fletcher; London, Rivingtons. 1793.

IN the name 'of the apostolic church of England' this preacher asserts and challenges the right, which many of her more enlightened clergy seem disposed to wave, and which not a few of her sons venture to call in question; that by which her 'lawful priesthood hold in their hands the keys of the kingdom of heaven,' in those forms of absolution, by the declaration of which alone the sins of penitents are, in due form, remitted. Mere human morality he represents as a dangerous enemy to the christian religion; and laments, that though men are good they are not godly. Distinction and claims like these, whatever other purposes they may serve, will not, in the present times, be commonly thought to contribute much towards the real benefit of mankind.

ART. XVI. *The Day of Judgment. Two Sermons, preached at the Scots Church, London Wall, December 15, 1793, recommending a Collection toward the Relief of the Weavers in Spital fields, reduced to Distress for Want of Employment.* By Henry Hunter, D. D. 8vo. 57 p. pr. 1s. 6d. Murray. 1794.

IN a bold strain of popular eloquence, Dr. Hunter, with whose talents for pulpit oratory the public is not unacquainted, expatiates upon the solemn subject of the day of judgment. His conceptions are lively, his descriptions bold, and his language animated. The general doctrine is, in conclusion, happily, and we are glad to find, successfully applied to the purpose of soliciting charitable contributions, for the purpose specified in the title.

ART. XVII. *A Discourse delivered at Taunton, Sept. 3, 1793, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books.* By T. Kenrick. 12mo. 35 p. pr. 6d. Johnson. 1794.

A VIEW is here given of the rise, progress, and present state of unitarianism, in order to prove, that it is the true doctrine of christianity, and to confirm the expectation, that it will, in due time, be generally received as such, notwithstanding all the discouragements which at present attend it's professors. The discourse is written with much good sense and good temper, and in a plain and unaffected style. The conclusion is as follows, P. 33.

'We are arrived at a grand period, for which Providence has been preparing the world for several centuries, when the doctrines of the unity of God and humanity of Christ have been freed, not only from the gross corruptions of the dark ages of popery, but likewise from the less obvious errors, which were retained by the most enlightened of the reformers; when these doctrines have been reconciled to the language of scripture and the principles of reason; when a few men are so fully convinced of their truth and importance, that they have courage to profess them openly; and when mankind are alarmed at the progress which these sentiments are making. We appear to be come to the beginning of a new æra in the christian church, the commencement of a reformation, as remarkable and important, as the reformation from popery, and which will, in the course of time, eclipse the glory of that event; the first rescuing us from the errors of the church of Rome only partially; this, entirely; the one being the dawn of day, the other the meridian light.

'Let every one hasten to apply his hand to so important a work, and endeavour to share in the honour which will arise from it. Let him furnish his mind with the knowledge of the truth; profess it without disguise or fear; labour to communicate it to others, by public instruction, by private conversation, and by the distribution of useful books.. If the harvest be great, while the labourers are few, this should be considered as a motive, not for despondency but exertion; for the fewer workmen there are in the field, the more will every one have to do, and the greater will be the honour which each will enjoy. Were they more numerous, the exertions of a single person would be overlooked.

'But there are more important considerations to stimulate our endeavours, than the hope of honour. We are called upon to rescue mankind from errors, which are highly injurious to the improvement or comfort of those who embrace them, and which, if they continue to be retained by christians, will sink their religion into universal contempt among men of knowledge and reflection. We are required, by presenting to men a rational system of christianity, to stop the rapid progress of infidelity, which, if it became general and permanent, would be the greatest calamity that could befall mankind. If we be friends to the welfare of
the

the human race, if we be actuated by genuine benevolence, we shall engage with zeal in so important and useful a service.

‘Although we are few in number, we have no reason, on that account, to despair of success. Great effects have risen from small and inconsiderable causes. The little cloud, no bigger than the size of a man’s hand, swelled, until it had covered the whole heavens; the grain of mustard seed, which is the smallest of seeds, becomes the greatest among herbs; and a little leaven leaveneth the whole mass. By a few apostles, aided indeed by the influence of miraculous powers, the ancient empire of idolatry was overturned, and the christian religion established in the world. By a few reformers a great part of the christian world was rescued from the grievous yoke of popery; and by a few persons, equally courageous and active, may the work, which they left unfinished, be completed, and thus the remains of error and superstition be banished from the earth.’

ART. XVIII. *The Remembrancer; addressed to young Men in Business. Shewing how they may attain the Way to be Rich and Respectable.* 8vo. 32 p. pr. 6d. Parsons.

THE old *recipe* for growing rich, *be industrious, frugal, and honest*, to which experience has long ago affixed his *probatum est*, is here drawn out at length through thirty pages of plain advice, which may prove a very profitable purchase to those who know how to make a good use of it.

M. D.

ANECDOTES. CHARACTERS.

ART. XIX. *Curiosities of Literature. Volume the Second.* By J. D'Israeli. 8vo. 557 pages. Price 7s. in boards. Murray. 1793.

THE first volume of this publication (of which an account was given in our journal, Vol. XIII, p. 219.) we find, has obtained so much attention from the public, as already to have reached a third edition; and the compiler has taken considerable pains to improve it, by material corrections and copious enlargements. At the same time, he has prosecuted his plan of furnishing the learned world with a repository of literary anecdote, by adding a second volume, in which he has pursued an arrangement similar to that of the former. The materials of this volume are collected, with equal industry, from various, and often from uncommon sources; and the selection appears to have been made with increasing caution; so that though the volume contains many articles which were scarcely worthy of being rescued from oblivion, they on the whole afford a fund of amusement, which none but an indefatigable reader could have provided, and for which the literary lounge will acknowledge himself indebted to the compiler. The work may deserve encouragement in another more important light, as furnishing a variety of curious particulars to illustrate the history of human nature. For the compiler has judiciously disposed of his materials under such leading heads, and

connected them by such observations and reflections of his own, as may serve to present them to the mind of the reader in some kind of relation and union with each other, and therefore as in some sort prepared for the use of the philosophical inquirer. We must, as with respect to the former volume, content ourselves with a few miscellaneous extracts. Under the head of *literary controversy*, we meet with the following disgraceful examples of the violence with which the learned have contended about trifles.

p. 16. 'Erasmus produced a dialogue, in which he ridiculed those scholars who were servile imitators of Cicero; so servile, that they would employ no expression but what was found in the works of that writer; and even copied his faults. This dialogue is written with delicacy and fine humour, and composed in an exquisite style. Scaliger, the father, who was then unknown to the world, had been long looking for some occasion to distinguish himself; he now wrote a defence of Cicero, but which was in fact one continued invective against Erasmus: he there treats the latter as illiterate, a drunkard, an impostor, an apostate, a hangman, a demon just come from hell!

'Schioppius was a worthy successor of the Scaligers: his favourite expression was, that he had trodden down his adversary.

'Schioppius was a critic, as skilful as Salmasius or Scaliger, but still more learned in the language of abuse. He was regarded as the Attila of authors. He boasted that he had occasioned the deaths of Casaubon and Scaliger; and such was the impudence of this cynic, that he attacked with repeated satires our James the first, who as Arthur Wilson informs us, condemned his writings to be burnt in London. Detested and dreaded as the public scourge, Schioppius, at the close of his life, was fearful he should find no retreat in which he might be secure.

'Fabretti, an Italian, wrote furiously against Gronovius, whom he called *Grunnovius*: he compared him to all those animals whose voice was expressed by the word *grunnire*, to *grunt*. This Gronovius was so malevolent a critic, that he was distinguished by the title of 'Grammatical Cur.'

'When critics venture to attack the person as well as the performance of an author, I recommend the salutary proceedings of Haberus, the writer of an esteemed Universal History. He had been so roughly handled by Perizonius, that he obliged him to make the *amende honorable* in a court of justice.

'Certain authors may be distinguished by the title of LITERARY BOBADILS, or fighting authors. It is said of one of our own celebrated writers, that he drew his sword on a reviewer; and another, when his farce was condemned, offered to fight any of the audience who hissed. Scudery, brother of the celebrated mademoiselle Scudery, was a true Parnassian bully. The first publication which brought him into notice, was his edition of the works of his friend Theophile. He concludes the preface with these singular expressions.—“I do not hesitate to declare, that, amongst all the dead, and all the living, there is no person who has any thing to show that approaches the force of this vigorous genius; but if amongst the latter, any one were so extravagant as to consider that I detract from his imaginary glory, to
show

show him that I fear as little as I esteem him, this is to inform him, that my name is
DE SCUDERY."

' A similar rhodomontade is that of Claude Trelon, a poetical soldier: He begins his poems by informing the critics, that if any one attempts to censure him, he will only condescend to answer sword in hand.

' ANTI, prefixed to the name of the person attacked, was once a favourite title to books of literary controversy. With a critical review of such books Baillet has filled a quarto volume; yet, notwithstanding this labour, such was the abundant harvest, that he left considerable gleanings for posterior industry;—his list was augmented by nearly as many.

' Anti-Gronovius was a book published against Gronovius, by Kuster. Perizonias, another pugilist of literature, entered into this dispute on the subject of the *Æs* grave of the ancients, to which Kuster had just adverted at the close of his volume. What was the consequence? Dreadful!—Answers and rejoinders from both, in which they bespattered each other with the foulest abuse. A journalist blamed this acrimonious controversy; and he has done this with sufficient pleasantry. He says, "To read the pamphlets of a Perizonius and a Kuster on the *Æs* grave of the ancients, who would not renounce all commerce with antiquity? It seems as if an Agamemnon and an Achilles were railing at each other. Who can refrain from laughter, when one of these commentators even points his injuries at the very name of his adversary? According to Kuster, the name of Perizonius signifies a *certain part* of the human body. How is it possible, that with such a name he could be right concerning the *Æs* grave? But does that of Kuster promise better, since it signifies a beadle; a man who drives dogs out of churches?—What madness is this!"

' The works of Homer produced a controversy both long and virulent, amongst the wits of France. "At length," as the author of *Querelles Littéraires* informs us, "by the efforts of Valincour, the friend of art, of artists, and of peace, the contest was terminated." Both parties were formidable in number, and to each he made remonstrances, and applied reproaches. La Mothe and madame Dacier, the opposite leaders, were convinced by his reasoning, made reciprocal concessions, and concluded a peace. The treaty was formally ratified at a dinner given on the occasion by the celebrated madame De Staal, who represented 'Neutrality.' Libations were poured to the memory of old Homer, and the parties were reconciled.

' Literary controversy is now generally conducted with that urbanity which should ever characterize the dispassionate man of letters. Let us, however, be careful, that the interests of literature do not evaporate in that polite incense of panegyric, which we so frequently observe scattered from the censers of two adversaries. Antagonists of this description appear too partial to each other to combat with any earnestness.'

Of the *theatrical mysteries* formerly exhibited, we have the following particulars. P. 73.

‘ It is generally allowed that pilgrims introduced these devout spectacles. Those who returned from the Holy Land, or other consecrated places, composed canticles of their travels, and amused their religious fancies by interweaving scenes of which Christ, the apostles, and other objects of devotion, served as themes. Menestrier informs us, that these pilgrims travelled in troops, and stood in the public streets, where they recited their poems, with their staff in hand; while their chaplets and cloaks, covered with shells and images of various colours, formed a picturesque exhibition, which at length excited the piety of the citizens to erect occasionally a stage on an extensive spot of ground. These spectacles served as the amusement and instruction of the people. So attractive were these gross exhibitions in the dark ages, that they formed one of the principal ornaments of the reception which was given to princes when they entered towns.

‘ When the mysteries were performed, at a more improved period, the actors were distinguished characters, and frequently consisted of the ecclesiastics of the neighbouring villages. Their productions were divided not into acts, but into different days of performance, and they were performed in the open plain; this was at least conformable to the critical precept of that mad knight, whose opinion is noticed by Pope. In these pieces, the actors represented the person of the Almighty, without being sensible of the gross impiety. So unskilful were they in this infancy of the theatrical art, that very serious consequences were produced by their ridiculous blunders and ill-managed machinery. In the history of the French theatre, vol. ii. p. 285, the following genuine and singular anecdotes are preserved, concerning a mystery which took up several days in the performance.

‘ In the year 1437, when Conrad Bayer, bishop of Metz, caused the Mystery of the Passion to be represented on the plain of Veximiel, near that city, *God was an old gentleman*, named Mr. Nicholas Neufchatel, of Touraine, curate of St. Victory of Metz, and who was very near expiring on the cross, had he not been timely assisted. He was so enfeebled, that it was agreed another priest should be placed on the cross the next day, to finish the representation of the person crucified, and which was done; at the same time the said Mr. Nicholas undertook to perform the resurrection, which being a less difficult task, he did it admirably well. — Another priest, whose name was Mr. John De Nicey, curate of Metrange, personated Judas, and he had like to have been stifled while he hung on the tree, for his neck dislocated; this being at length luckily perceived, he was quickly cut down, and recovered.

‘ John Bouchet, in his *Annales d'Aquitaine*, (a work which contains many curious circumstances of the times, written with that agreeable simplicity which characterises the old writers) informs us, that in 1486 he saw played and exhibited in mysteries, by persons of Poitiers, the Nativity, Passion and Resurrection of Christ, in great triumph and splendour; there were assembled on this occasion, most of the ladies and gentlemen of the neighbouring counties.

From

From the *Segraisiana*, is quoted the following anecdote concerning the inimitable Cervantes. P. 134.

' M. du Boulay accompanied the French ambassador to Spain, when Cervantes was yet alive. He has told me, that the ambassador one day complimented Cervantes on the great reputation he had acquired by his *Don Quixote*; and that Cervantes whispered in his ear, " Had it not been for the Inquisition, I should have made my book much more entertaining."

' Cervantes (says Segrais in another place) was, as is well known, at the battle of Lepanto, where he was wounded and enslaved. He has given his own history in *Don Quixote*. He was known at the court of Spain, but he did not receive those favours which might have been expected; he was neglected.—His first volume is the finest; and his design was to have finished there; but he could not resist the importunities of his friends, who engaged him to make a second, which does not display the same force, although it has many splendid passages.

' We have lost many good things of Cervantes, and other writers, because of the tribunal of religion and dullness. One Aonius Palearius was sensible of this; and said, " that the Inquisition was a poignard aimed at the throat of literature." The image is striking, and the observation just; but the ingenious observer was in consequence immediately *burnt*!

In an article entitled, ' A glance into the French Academy,' the editor gives, from Furetiere, the following humorous description of the manner in which these academicians passed their time in their assemblies. P. 209.

" He who bawls the loudest, is he whom they suppose has most reason. They all have the art of making long orations upon a trifle. The second repeats, like an echo, what the first has said; but generally three or four speak together. When there is a bench of five or six members, one reads, another decides, two converse, one sleeps, and another amuses himself with reading some dictionary which happens to lie before him. When a second member is to deliver his opinion, they are obliged to read again the article, which at the first perusal he had been too much engaged to hear. This is a happy manner of finishing their work. They can hardly get over two lines without long digressions; without some one telling a pleasant story, or the news of the day; or talking of affairs of state and reforming the government."

' If the assemblies of academicians are thus triflingly passed, we need not regret that no academy for polite literature is established in our country.'

Many curious particulars are given on the head of magical superstitions, from Le Brun's *Superstitions ancient and modern*, of which we select the following. P. 337.

' Sometimes these superstitions are classed under the title of *PHYLACTERIES*, or preservatives. Le Brun divides them into two kinds; the one employed *without words*, and the other *with words*.

' In the first class are to be placed the *talismans*, which are certain figures invented by the Arabians, engraved on certain stones

stones or metals. To make these talismans perfect, according to the minute description of an adept, and which is inserted in this work, so many wonderful things are required, that any one, in the least in his senses, must despair of accomplishing his purpose. Yet the same adept enumerates a variety of instances of their miraculous powers. He informs us of their potency as remedies, and prescribes them as excellent for the head-ach, the fore-throat, rheumatisms, &c. and, what is very essential, they will assist us in becoming agreeable to the ladies, in acquiring riches and honours, in being successful in commerce or gaming; to be men of genius, &c.—The reader's curiosity is probably awakened; I have transcribed one of his recipes, on a subject in which most aspire to be successful.

“ R For JOY, BEAUTY, and STRENGTH.

“ ENGRAVE the figure of VENUS, which is a lady holding in her hands apples and flowers, in the first scale of Libra, or of Pisces, or of Taurus.” This is no difficult operation; but the reader must first obtain the perfect talisman, on which it is to be engraved.

Of the effects of these talismans there are numerous instances recorded by old writers; but I shall not venture to transcribe them.

One I am induced to notice. It was said that the cells of the Chartreux were never troubled with bugs; though they had been discovered in the cells of their domestics. Several religionists cherished an opinion that this was owing to a particular exemption with which God favoured the order! These are the literal expressions of father Jaques du Breul;—“God would not allow them to be afflicted and distressed by those stinking animals called bugs; and, to show his peculiar favour, he has not exempted the cells of their servants from these creatures.”—This was a subject of serious controversy amongst the scholars of those days; and some attributed the exemption to the use of talismans. Cardan, more philosophically, to their not eating meat; Scaliger rallies him on this, but gives no reason for it; at length Vossius, in his work on idolatry, mentions this fact as very uncertain, while he at the same time brings the best proof of it, which simply proceeded from the act of *cleaning their cells daily!*

Another of the same kind of phylacteries were the *gamahes*, that is natural figures found in stones, marble, metals, &c. things by no means uncommon; perhaps every virtuoso has one in his cabinet. Vide MISCELLANEA, art. Natural productions resembling artificial compositions.

The same spirit of superstition has formed another kind of magic; which consists in certain words and expressions, sometimes accompanied by certain actions. Such as, when men were exposed to storms, lightning, &c. they drew a circle on the earth with a knife, capable of containing those they desired to protect. Then they made a cross, and wrote *Verbum Caro factum est*.—Characters more diabolical are framed, by which Le Brun informs us they pretend to corrupt the morals of the fair. Then
he

he gives a prolix account of certain enchanted metals. But I am weary of collecting these superstitious follies; enough has been exhibited to remind the reader to what a deplorable degree the human mind can sink, when it labours under a load of superstitious imaginations.

The following description of a popish excommunication, from St. Foix, is a striking example of the power of superstition.

P. 390. 'Philip Augustus being desirous of divorcing Ingelburg, to unite himself to Agnes de Meranie, the pope put his kingdom under an interdict. The churches were shut during the space of eight months; they said neither mass nor vespers; they did not marry; and even the offspring of the married born at this unhappy period were considered as illicit: and because the king would not sleep with his wife, it was not permitted to any of his subjects to sleep with their's. In that year France was threatened with an extinction of the ordinary generation. A man under this curse of public penance was divested of all his functions, civil, military, and matrimonial; he was not allowed to dress his hair, to shave, to bathe, nor even change his linen, so that (says Mr. De Saint Foix) upon the whole this made a filthy penitent.—The good king Robert (he continues) incurred the censures of the church for having married his cousin. He was immediately abandoned; two faithful domestics alone remained with him, and these always passed through the fire whatever he touched. In a word, the horror which an excommunication occasioned was such, that a woman of pleasure, with whom one Pelletier had passed some moments, having learnt soon afterwards that he had been above six months an excommunicated person, fell into a panic, and with great difficulty recovered from her convulsions.

'Such is the picture historians present to our meditation of the possible debasement of the human mind. Voltaire inclines to think, that the circumstances relative to king Robert are exaggerated. But if we reflect on the profound ignorance and genuine superstition of the times, we shall have no reason to be surprised at this pious stupidity of the court of France.'

Among the *miscellanea* of this volume, we find several marvellous tales, which it is impossible to read without exclaiming *Credat Judeus Apella*. The traveller, who relates that the king of Siam has a crystal summer-house, the walls, ceilings, and floors of which are formed of pieces of ICE, united by a cement as transparent as glass itself, as a retreat from the *insupportable heat* of the climate, was determined to try how far impudence could impose upon credulity.

The volume closes with a beautiful poetical version of Haller's ode on the death of his wife, by the present poet laureate. O. S.

ANIMAL ELECTRICITY.

ART. XX. *Experiments and Observations relative to the Influence lately discovered by M. Galvani, and commonly called Animal Electricity.*
By R. Fowler. 8vo. 176 pages. Price 3s. 6d. sewed. Edinburgh, Duncan. London, Johnson.

We have already remarked, in reviewing a very elaborate work upon this subject, that the influence discovered by professor Galvani did not appear to be the same with that of electricity. In proof of this opinion, the ingenious publication now before us affords a considerable number of facts, and some close and forcible reasoning. The author sets out with supposing, that many circumstances, which attended the discovery of this influence, had prepared the mind of the professor of Bologna for the belief of its having a near relation to artificial electricity; and that different experiments which have since been made by Dr. Valli, have added to the plausibility of the opinion. 'A repetition of some of these experiments,' however, says the author, 'excited my doubts as to the legitimacy of the conclusions which had been drawn from them, and induced me at length to proceed in the following investigation.'

P. 4. 'My first object was to ascertain as well the various circumstances, which are essentially requisite to the production of these new phenomena, as those in which they can be rendered most obvious. After a great variety of experiments, of which it would be unnecessary here to relate more than the result, I found that I could not excite in an animal the appearances described by Galvani with any substances whatever, whether solid or fluid, except the metals: and that the mutual contact of two different metals with each other, so far as I was able to determine, was in every case necessary to the effect.'

'When metals are either calcined, or combined with acids, they are no longer capable of exciting contraction. In estimating the comparative powers of different metals as excitors, I found zinc by far the most efficacious, especially when in contact with gold, silver, molybdena, steel, or copper, although these latter excite but feeble contractions when in contact only with each other. Next to zinc, tin foil, and lead appear to be the best excitors. But with zinc, and gold, silver, or molybdena, I have frequently succeeded in exciting contractions in the foot of a frog, upwards of a day after they had ceased to be excited, by arming the nerve with tin foil, and using some other metal as a conductor, in the way the experiment is commonly performed.'

If the bulk of the metals be large, and the surface of the animal with which they are in contact extensive, the contractions have generally been found stronger, and excited with greater facility, than when the contrary was the case. With respect to two different metals being necessary to produce contractions, the author observes, that in some instances they have appeared to be excited by one metal only. But in these cases he suspects there has been some unobserved fallacy. For, says he, 'I happened one day to touch the crural nerve of a frog with a small gold tooth-pick slid from a silver case, and the leg instantly contracted; I again touched it, and it again contracted. At another time I observed contractions from touching a nerve, with a silver cannula; and at another from placing one in the folds of a silver chain.' All these seemed to him at the moment decisive proofs of contractions being produced by the application of one metal. The following experiments however, led him to a different explanation of the matter. 'Having placed one end of a silver probe upon the sciatic nerve of a frog, lying in water some inches below the surface, I observed,' says he, 'that no contractions followed, neither did they

when

when I touched the part of the probe above the surface with a piece of zinc. But when I touched it at the surface, so that both the zinc and the silver were in contact with the water, although the zinc was at the same time many inches removed from the frog, contractions were produced equally vigorous, as if both the metals had been in immediate contact with the frog.' The author was no longer at a loss to explain the contractions produced by the gold tooth-pick; it was evident, that there were two metals in contact with one another. The gold immediately in contact with the nerve; and the silver case communicating with it and the muscles, through the medium of the surrounding moisture.

Whether, however, it be true or not, that two different metals must be in mutual contact to excite contractions, the author has found that they may be excited in an animal, when no more than one metal is in contact with it; and professor Monro has demonstrated in his lectures the possibility of even exciting contractions in the limb of a frog, without either of the metals that he employed being in contact with it, or having any other connection with it than by the medium of some soft substance.

In refutation of some of the theories which have been formed of Galvani's discovery, Mr. F. imagined he had observed, that it was not necessary that the metals should be in contact with any thing but the nerve, in order to produce contractions in the muscles to which it was distributed.

P. 13. 'It had from the first been known, that contractions could be excited by placing two different metals in contact, one with the nerve, the other with the muscles, and making a communication between them: but, in this experiment, the only metal in contact, either with the nerve, or muscle, was silver. Neither had the influence passed through the chain, and up the leg against the course of the nerve, in consequence of a communication by means of moisture subsisting between the zinc, and the foot, as well as between the silver chain, and the foot; for the experiment succeeded equally well when the chain was removed, and the foot laid upon a silver plate made perfectly dry. But when either the zinc, or probe was held by another person not communicating with me; or when either of them was insulated in a stick of sealing wax; no contraction whatever took place. Neither, indeed, were contractions excited in any part of the leg, except the foot, when the probe was withdrawn from the nerve; and the foot, and silver, were both touched with the zinc. It is then clear, that the influence, which, in the former case, excited the whole leg to contraction, must have passed through the medium of my body. It is not necessary that the silver should be laid under the foot; all that is required, is, that it should communicate with it by means of moisture; it may then be laid at almost any distance from it.'

He next endeavoured to ascertain the course of this influence, which had still remained uncertain. It seemed probable that it might be from the muscles to the nerve; or from the nerve to the muscles. His experiment on the legs of a frog in proof of this point, is curious, and leads to the conclusion, that the influence passed 'either from the muscles, or the zinc and silver; and in the direct course of the nerves of both legs.' This experiment seems also to have put the author in possession of a ready method of determining the substances which

which admitted or prevented the passage of this new influence through them. We have here many very interesting observations and some curious facts respecting the nature of conducting and non-conducting bodies, but they run out to too great a length for us to particularize them.

From what the author has stated in the preceding part of the work, we might justly be led to doubt the necessity of a communication, in any case, between the muscles, as well as the nerve, and the metals, in order to induce contractions. Such a communication, however, Mr. F. seems to think necessary. 'If the contact of two different metals,' says he, 'were alone sufficient to excite contractions, contractions should always take place, whenever a good conductor is interposed between the metals and the nerve alone. But I have in no instance observed this to be the case.' For in the experiment where the crural nerve of a frog is supported upon a silver probe, it is requisite that the piece of silver, with which the zinc is put in contact, should communicate either immediately, or through some good conducting medium, with the muscles of the foot, or leg, before any contraction can take place. Other experiments are also adduced in confirmation of the author's supposition; and some facts mentioned by Mr. Fontana, which might at first sight probably lead to a different explanation, are more strictly examined; after which, we come to the concluding observation, that 'where contractions are produced by the mutual contact of the metals, a conducting substance is interposed between them and the muscles, as well as between them and the nerve;' he therefore supposes, that 'it would be unphilosophical not to allow that in the instance in question, the moisture adhering to the surface of the nerve, formed that requisite communication between the metals and the muscles.'

This kind of communication of the muscles with the nerve, through the medium of the metals, appeared to doctor Valli indispensably necessary to the production of the phenomena discovered by Galvani; and, favoured by a conviction of their being produced by electricity, probably suggested to that author the theory he has offered to the public in explanation of them. This hypothesis is therefore examined by our author somewhat rigorously, and opposed by many ingenious arguments, and some facts, which will probably be found difficult to refute. On the whole, Mr. F. thinks, that even should it ever be clearly proved, that the phenomena, which have been observed by professor Galvani, depend upon electricity, the hypothesis in question will not afford a satisfactory account of the manner in which it produces them.

Though the analogy between this influence and electricity in many respects may be strong; the author appears to have many doubts of their identity. The points of resemblance and difference which characterize this new influence, electricity, and the power which distinguishes the torpedo, gymnotus, and silurus, form the chief grounds of these doubts. Respecting each of these, the author brings forward many very pertinent observations, although he does not appear to us to have gone sufficiently into the investigation of a matter so curious and important, and upon which much would seem to depend in determining this disputed point. Part of Mr. F.'s reasoning on this interesting subject, we shall present to our readers.

P. 52. ' But the most important, and characteristic difference, which I have yet been able to discover, between this new influence and electricity, consists in their effects upon the contractile power of animals and of plants. The contractions of animals excited by electricity have a tendency to destroy that power upon which contractions depend. But the contractions excited, by the application of metals, have, in all my experiments, had the directly opposite effect. The more frequently contractions have been, in this way, excited, the longer do they continue excitable: and the longer are the parts, upon which such experiments are made, preserved from putridity. An influence, capable of exciting contractions without occasioning exhaustion, was a thing I so little expected to find, and so contrary to the character which had been given of this, both by Galvani and by Dr. Valli, that I, at first, distrusted my own observation of the fact: but the number of comparative experiments, which I had afterwards occasion to make, though with views different from that of ascertaining the point in question, convinced me that this influence, so far from destroying the contractility of muscles, has a tendency to preserve it. Oxygene is, so far as I know, the only stimulus in nature, whose effects are at all analogous.

' When a frog had been long dead, I have been sometimes more than a quarter of an hour without being able to excite a single contraction by the application of the metals: but after this, without at all varying the means employed, contractions have appeared, and have become gradually more and more vigorous.

' It is said, (for I have never had an opportunity of making the experiment,) that a stream of electricity passed through a sensitive plant produces an almost immediate collapse of its leaves. But the influence, discovered by Galvani, produced no such effect in the following experiment. Having separated the leg of a frog from its body, I freed its crural nerve from surrounding parts, and with one hand held it supported upon the end of a probe. An assistant placed a piece of silver under its foot, and held the zinc with which it was to be touched. A sensitive plant formed the medium of communication between us. He held the bottom of its stem between his fingers, while I held the top: so that when the silver was touched by the zinc, the influence passed up the plant, and through the whole of its stem. The frog's leg instantly contracted, and repeated its contractions every time the silver and zinc were in contact: but the leaves of the plant did not collapse; neither did they when any of its branches formed part of the circuit.'

Mr. F. however observes, that the plant, upon which this last experiment was made, had been kept during the winter, and suggests, that with a young one the result might probably be different. The torpedo is not apparently affected by the influence which it produces; but animals in which the new influence is excited are strongly affected. This circumstance, and the presence of metals being always necessary to produce the effects, have led to a belief, that the exciting influence was something external to animals; and that it arose probably from the mutual contact of the metals. To this opinion our
author

author was at first inclined; but further trials convinced him, that it was erroneous, and not well supported by facts.

In the second section, the author inquires concerning the power of the magnet, in producing the phenomena of Galvani; but on this he seems to have made few experiments. Contractions may be produced both by the natural and artificial loadstone, but there appears no difference between them, and those excited by unmagnetised iron, or an ore having an equal quantity of iron with the natural loadstone.

We come next to an examination of the relations which subsist between the influence observed by professor Galvani, and the muscles, the nervous, and the vascular systems of animals. The author seems justly to apprehend, that we shall never be able to satisfy ourselves, whether this new influence can immediately act upon the muscular fibre, or not: since we have no criterion by which we can judge of the complete separation of muscular fibres from nerves, without rendering them incapable of accurate experiment. The experiments made upon earth worms and leeches are extremely curious, and seem to afford proof of their being possessed of an organ of exquisite sense; and that they are not, as has been supposed by some anatomists, destitute of a nervous system.

The nerves being principally concerned in the production of the phenomena attending the new influence of Galvani; the author therefore next inquires, whether all the nerves of the body be equally subjects of this influence, or it's effects be confined to the nerves appropriated to the muscles of voluntary motion only. With this intention he surrounded the par vagum and intercostal nerves of cows and sheep with tin foil, while the auricles of their hearts were still contracting, and placed one end of a bent silver rod, at different times, upon the heart itself, the adjacent muscles, and the nerves; but without producing the slightest perceptible difference in the contractions of the heart, and without being able to renew them when they had ceased. 'The heart,' says the ingenious author, 'through the medium of it's nerves, is not excitable, therefore, by the same means which are found efficacious in exciting other muscles to contraction.' It seems, however, from some experiments made by Mr. Kite, that, though the contractions of the heart, while the brain remains intire, may be affected by different substances thrown into the stomach; yet that this is by no means the case, when the functions of the brain are suspended by hanging or drowning. Our author's further experiments on these subjects are highly interesting.

P. 75. 'Immediately, therefore, on discovering the superior powers of zinc, and molybdena, in exciting contractions, I began again to repeat with these metals the experiments on the nerves passing to the hearts of frogs; but for a long time without satisfying either myself or others, whether any effect was really produced. At length, however, I was so happy as to succeed completely. On the 18th of march last, in presence of my friends, Mr. Hunter and Mr. Thomson, having dissected away the pericardium from a frog's heart, which had an hour before ceased spontaneously to contract, I removed the muscles, and cellular membrane covering its nerves, and large

large blood vessels. I then placed one end of a rod of pure silver in contact with one side of these nerves, and blood vessels, and one end of a rod of zinc on the other, both of them at about the distance of the third part of an inch from the auricles of the heart. On bringing the opposite ends of these rods in contact with each other, the auricle first, and then the ventricle of the heart immediately contracted, and repeated their contractions as often as the ends of the metal rods were made to touch each other. When a stick of glass, wax, or wood, was made use of in place of one of the metals, no contraction took place. Contractions, however, were excited by irritating the heart itself with the point of a sharp instrument. The contractions were both more vigorous, and more constant when the metals were placed in contact with the heart itself, than when touching only its blood vessels and nerves. I have several times attempted to trace some of the nerves, which may be seen near the large blood vessels of the heart of a frog, into the heart itself, in order to arm them separated from other parts; but, partly on account of their minuteness, and partly on account of the weak state of my eyes, which does not permit me to look intently at minute objects, I have never been able to succeed.

Since making this last experiment, I have repeated it upwards of twenty times. In order to its complete success, it is necessary that the spontaneous contractions of the heart should nearly, if not altogether, have ceased; and, when in this state, the experiment is rendered still more satisfactory by removing the heart from the body of the frog, and laying it upon a plate of zinc. We are then sure that its contractions cannot have been excited, by any mechanical irritation, arising from the contractions of the muscles of the thorax.

This experiment, however, appears to have been made but upon few animals of warm blood.

The sensation produced upon the end of the tongue by coating it's upper and under surfaces with different metals, as done by Mr. Volta, the author finds to be very different from that caused by electricity. They are both subacid, but as unlike one another, as the taste of vinegar and diluted vitriolic acid. That induced by the metals is attended with a metallic taste, which varies according to the metals made use of in the experiment. Many curious observations are given on this subject, and a detail of some very interesting phenomena, which our limits will not allow of being particularly noticed. After offering some further remarks, respecting the contractions of blood vessels, Mr. F. attempts to investigate the source from which the respective powers of nerves and muscles originate, conceiving the brain, or sanguiferous system, as the most probable sources from which nerves and muscles might derive their power; the author began his inquiry, 'by comparing the effects, which result from partially interrupting their communication, first with the brain, and then with the arteries;' and from the whole of his experiments it appears, 'that the sanguiferous system contributes more immediately than the brain, to the support of that condition of muscles and of nerves, upon which the phenomena of contraction depend; since that condition is much more injured by intercepting the influence of the former than of the latter.'

P. 134. 'Every experiment and observation, which has been made upon the subject of nutrition, and of the reproduction of parts, clearly demonstrates that nerves and muscles, in common with every other part of the body, derive their structure from the arteries; and it is evident, that upon this structure their several properties must in some measure depend. But Mr. Galvani's discovery of a subtile influence, which may be transmitted apparently from one part of an animal to another through foreign media, may reasonably give rise to a conjecture that the phenomena exhibited by nerves and by muscles may perhaps depend more immediately upon some such influence; and reasons exist, which might induce some to suspect that even this is derived from the blood.'

The experiments which the author next relates, and which were suggested by some opinions of Mr. Fontana, are highly interesting. They tend to show, that the conclusion he has drawn of poisons destroying life 'by exerting their influence upon some subtile principle existing in the blood,' does not rest on a solid foundation. The appendix, which is very short, contains some additional facts and observations, that tend to strengthen the different conclusions. The work is written in a clear and perspicuous manner, and displays considerable ingenuity and experimental accuracy.

MIDWIFERY.

ART. XXI. *Practical Essays on the Management of Pregnancy and Labour; and on the inflammatory and febrile Diseases of Lying-in Women.* By John Clarke, M. D. 8vo. 170 p. pr. 3s. 6d. in boards. Johnson. 1793.

SINCE the obstetric department of the profession of physic has been removed from the management of women, and placed in the hands of male practitioners, treatises without end have been written on the subject. Midwifery has become a kind of vehicle by which the young practitioner has made known the place of his residence, and his various qualifications. That these trifling considerations could, however, have any influence with the writer of the present essays, we do not believe; though we have observed some passages, in the prefatory part of the work, which have somewhat of a suspicious appearance. Of the importance of the matter contained in this publication we receive no very favourable impression from the manner in which the author himself speaks of it. 'For,' says he, 'I have neither the vanity to believe, nor do I pretend that the observations in these essays are new.' If they have no claim to novelty, for what reason are they brought forward here? If they contain nothing but what has been detailed by other writers, what necessity could there be for Dr. C. to introduce them under the present form? It could not be for the purpose of instructing the young practitioner, because he must have been already well acquainted with every thing which they comprehend. Whatever may have been the reason of their present appearance, we find that their principal merit, in the author's opinion, is that of affording a just discrimination among the diseases of the puerperal state, which, he thinks, have hitherto been involved

in much confusion. After these observations on the manner in which the essays before us are introduced to notice, we shall examine the work itself.

On the general management of pregnant women, both before, in the time of labour, and after delivery, we meet with nothing that requires our particular attention: the author's observations are such as are generally given in books of midwifery. The method of treating inflammation of the breasts, by promoting the suppurative process, is thus commented upon. P. 43.

'This complaint having been by many considered to be a deposition of redundant or hurtful milk, which, if carried back into the constitution, might induce other more violent and dangerous diseases, such as puerperal fever, swelled legs, inflammation of the uterus, and even mania; we are not surprised to find that practical men, misled by such opinions, have been afraid of stopping it in limine. All their intentions have therefore been usually directed to the forwarding of the suppurative process, and giving a free evacuation to the pus, when formed, by making a large opening.

'We have accordingly been advised to use emollient and anodyne fomentations, and poultices to the part inflamed, during the inflammatory state, both to give ease to the patient, and to hasten the formation of matter.

'From having had frequent opportunities of observing the effects of this mode of treatment, I have had abundant reason for being dissatisfied with it, and there seems to be no good reason why this inflammation should be allowed to run on to suppuration, if it can be prevented. Much present and future inconvenience will be spared to the woman, if the cure by resolution be attempted at first.'

We can see nothing particularly new, or uncommon, in the plan of treatment here recommended: we know that the discutient method has often been successfully attempted in cases of this kind, and that saturnine applications have frequently been employed with advantage. Nor, when suppuration takes place, do we think the manner which the author has proposed, of letting the matter out in small quantities at a time any very great improvement. In many instances the discharge of the pus cannot be accomplished in this way, and in others, the retention of part of the matter for several days, must evidently prevent the sides of the abscess from uniting, and consequently delay the cure. Doctor C.'s opinion, however, is, that, P. 49,

'There is one, and only one inconvenience, which arises from the mode of treatment advised above, which is that of a second orifice being formed at the bottom of the breast, in consequence of the pressure of the matter downwards. But this seldom gives much pain to the patient, or trouble to the surgeon, as it commonly heals very soon.'

In the following part of the work, which seems the most important, the author considers the inflammatory and febrile diseases occurring in the puerperal state. The causes that have impeded the progress of our knowledge of these diseases are first examined; after which the author gives a short account of the opinions of

the different writers upon them, and attempts to reconcile their various theories and methods of treatment, by supposing that they have described different states of these diseases under the same name. Inflammation of the uterus, and of the peritonæum, being sometimes found distinct, the author has, on that account, given a separate description of the symptoms attending each. In these descriptions, he appears to have collected every thing material with respect to those diseases. These inflammations are, however, sometimes found in a state of combination, which gives occasion for the writer to say, p. 92,

‘ But it is right that I should observe here, that they are often mixed together, inasmuch, that the mixed case is that which we most commonly meet with; in which will be found a complication of the symptoms arising from the two different affections. This is a very dangerous state to the patient, and the degree of danger must be estimated by the violence of the symptoms described already, always remembering that it will be aggravated as the quantity of parts inflamed is greater.

‘ Before I close this part of my subject, I must beg leave to caution those of my readers, whose experience may have been short, to be very careful in distinguishing these diseases from cases of fever consequent to labour, occurring in debilitated constitutions, in large towns, and in hospitals, more particularly when there is any disposition to epidemic complaints, which have a low tendency. Under all these circumstances we should be particularly cautious in the use of the lancet. Nothing but extreme necessity will justify it, and that necessity very rarely occurs.’

On cases of inflammation of the uterus, ovaria, and fallopian tubes, and of the peritonæum, as connected with inflammatory affections of the system; or on the affection of the uterus, and of the system, as arising from portions of the placenta left in the uterus, we have observed nothing that deserves our particular attention.

The author's reflections and observations on what he calls the low fever of child-bed, which is sometimes epidemical, are considerably more useful and important, and seem to have been carefully made at the time this disease was so prevalent in London, in 1788. Dr. C.'s account of this disorder commences with a slight description of the state of the air, previous to its attack, and a pretty accurate history of the symptoms which denote it to be present. Respecting the pulse, which is remarkably quick in this disease, the doctor observes that, p. 127,

‘ From the circumstance alone of the great frequency of the pulse without any apparent reason, I have been often able to detect the attack, when the woman herself has made little or no complaint. Here I cannot refrain from observing, that it is very uncommon to find a pulse beating to the number of 110, or upwards, after a reasonable time allowed for refreshment and recruit from the fatigue of labour, without strong reason for suspecting that there is some latent disposition to disease, even though none should appear. It will at least be a sufficient reason to the medical attendant to be upon his guard and narrowly to watch, so that he may detect the insidious and treacherous encroachments
of

of a disease, which when once it has fairly fastened upon the constitution, seldom loses its hold till it has effected the destruction of the unhappy patient.'

The danger attending this complaint, according to Dr. C., is in proportion to the quickness with which it succeeds to labour. In those in whom the disease occurred at a later period, there was not the same violence of attack; the depression of strength was less formidable, and the tumefaction of the abdomen not so extensive. Where the swelling of the abdomen was considerable, few recovered. The increasing danger is pointed out by the pulse becoming more frequent with greater weakness, and by the irregularity in it, which frequently takes place before death. The course of the disease is often astonishingly rapid.—The author next examined the appearances in a great number of dead bodies, and generally found a large collection of fluid in the cavity of the abdomen. The smell of this is very remarkable, so as to distinguish it from every other kind. When large in quantity, the surfaces of the viscera and peritonæum are found covered with a crust of the solid part of this matter, which resembles coagulable lymph. The quantity of the extravasated fluid, and of the solid matter floating in it, or that is incruusted, is very great, even when the disease has only continued a very few days. It does not appear to be in any proportion to the violence of the inflammation, or the extent of the inflamed surface. In most of the cases there seems to have been a slight inflammation somewhere in the abdominal cavity, but not confined particularly to any part. In the inside of the uterus, or of the intestines, inflammation has never been observed by our author.

In the cavity of the thorax, on one or both sides, a quantity of the same kind of fluid, and of the solid matter floating in it, is sometimes found. The nature of this fluid and solid matter was chemically examined by Dr. Pearson, and found to be composed of 'a slightly coagulated matter, and a fluid like serum in many properties, in the proportion of one part of the former to sixty-three of the latter.' After this, the author goes into an inquiry concerning the predisposing and occasional causes of the complaint, on which some useful remarks occur. On the whole, Dr. C. considers the fever as the primary disease, and the affection of the abdomen as only symptomatic. The medical treatment advised in these cases is such as has a tendency to support the strength, and lessen the irritability of the system. In this point of view, bark in large quantities, and opium, are the chief remedies to be depended upon. We shall conclude our account of this publication, which will be found more useful as affording a collected view of what has been done in puerperal diseases, than as containing original information, with the following remarks on the necessity of properly distinguishing those disorders. P. 158.

'It has been already observed, that some authors who have written on puerperal fever, have confounded all cases under the same general name, where there has been any affection of the abdomen; and have in consequence of this false idea recommended in all the same method of treatment. When I was first

engaged in the practice of midwifery, I am free to acknowledge I fell into the same error, and it was not till my mind had been corrected by experience and more observation, that I began to see the necessity of attending more particularly to the symptoms of discrimination, upon finding that the treatment, which is proper in inflammation of the uterus or peritonæum, or both, connected with an inflammatory state of the system, is exceedingly detrimental in the epidemic disease, or where there is an affection of the abdomen along with a low fever.

‘ I trust that I have already shewn the fallacy of this doctrine, and I am sure that the distinctions which I have made will be found to be true in practice, because they are not founded on hypothesis, or fancy, but have been drawn from nature.’

S U R G E R Y.

ART. XXII. *Practical Observations on the Operation for the Stone.*

By James Earle, Esq. &c. 8vo. 120 p. and 2 plates. pr. 4s. in boards. Johnson. 1793.

THE operation of lithotomy has undergone much improvement, and been rendered considerably less dangerous and difficult by the ingenious endeavours, and judicious inventions, of different chirurgical writers. And from the abilities, and extensive practice, of the author of the present publication, much additional information may still be expected. The introduction informs us, that these observations were written in consequence of a passage contained in the late Dr. Austin's Treatise on human Calculi, which, in the opinion of many practitioners, tended to cause too much alarm in the minds, and to depress the hopes of patients labouring under this painful complaint, by stating the means of cure in a less favourable point of view than they deserved.

The biographical sketch of this ingenious physician, with which the work before us is prefaced, appears well calculated to gratify curiosity, and a handsome tribute of respect from Mr. Earle: but it seems extremely trifling to have recorded, that he died at the same hour with Lewis XVI; the connection between the decapitation of that unfortunate monarch, and the death of an english physician, will probably be perceived only by the author.

With respect to the formation or composition of human calculi, the author does not make any particular inquiry: it, however, appears pretty evident, that he is not perfectly satisfied with the late opinions which have been held on the subject.

The author's remarks respecting the improvement of the operation of lithotomy are introduced in the following manner.

‘ Conceiving it important that the operation of lithotomy should be shewn in its proper point of view, I have been led to reflect on the *modus operandi*, and on the probable causes which promote or prevent its success. These reflections have induced

me to undertake to give some account of the operation itself, to describe what appears to me to be the best method of performing it, and to point out such circumstances as are materially conducive to its happy termination. I am well aware that this subject has been already considered by several writers with great precision and judgment, and I have not the confidence to imagine that I can greatly improve on their descriptions; yet, he must be a very inattentive observer, who, after having seen much of practice, cannot add something to the stock of general experience. On considering what has been premised by others, I am inclined to think that some principles concerning it may be brought forward, which perhaps have not been sufficiently enforced, attended with some incidental occurrences, which, though apparently minute, are very essential to the safe performance of it.

The symptoms, which have been supposed to denote the presence of a stone in the bladder, are very accurately examined by the author, who very properly concludes, that there are none that can be fully depended upon. The sign by him considered as the least fallible is that of 'the patient making the first portion of urine with ease and complaining of great pain coming on when the last drops are expelled.' But to put the matter out of all dispute, he thinks, the operation of sounding will generally be necessary. Mr. E.'s reflections on this part of his subject well deserve the attention of the surgeon.

Every part of the operation of lithotomy the author examines with great minuteness; but, perhaps, not with more than the important and difficult nature of the matter may require. The objects, which he particularly recommends to the consideration of the lithotomist, are the structure of the urethra and bladder, and their real positions with respect to the adjacent parts. The operator, in his opinion, should not only have a perfect knowledge of the situation of the parts, as they are commonly exhibited on dissection, but ought also to pay attention to their relative situation, on the pelvis being placed in the position for lithotomy, and to the order in which those parts are exposed and divided by the instruments. P. 21.

'In order to impress these circumstances more forcibly on his mind, I would recommend him, previously to the operation, to ascertain on the pelvis of the patient the situation of the arch of the pubes, and then to trace the diverging rami of that bone, and of the ischia, to their tuberosities, for these bony boundaries are the parts from which his future observations must be taken.'

On sounding, the author's directions, observations, and cautions, are of the greatest importance, and such as every person engaged in the operative part of surgery should be well acquainted with. We shall present our readers with a few of the introductory remarks on this useful subject, though what follows is equally valuable. P. 25.

'Passing the sound even in a healthy subject, is an operation which requires both dexterity and delicacy; but if we consider that in persons afflicted with the stone the parts are frequently inflamed, painful, and diseased, it becomes infinitely more difficult,

cult, and demands the utmost degree of patience and care, it may otherwise produce great present pain and much future inconvenience. The instrument which is usually employed is solid, and made of steel; the figure of it differs with regard to the greater or smaller convexity of the curve. In the operation of lithotomy it may be right to have the staff made with considerable convexity, that it may be more easily felt and cut upon; but for the mere purpose of searching, one with a smaller convexity, or more inclining to a strait line, will pass more readily, and answer better. The catheter has been said to serve the purpose of searching as well as the sound, and though the touch of the iron instrument, when in contact with the stone, is more clear and precise than the hollow silver, I am inclined to think the catheter is in some respects preferable; if the bladder contains water, the entrance of the catheter is clearly shown by the water coming through the canula, and as it flows away the bladder contracts, and brings the stone into contact with the instrument, for which reason it is better for the patient to retain his urine before he is searched. If the bladder has been recently emptied, a small stone may lie in the folds so as not to be readily felt, and may make the operation, which in itself to most people is irksome and painful, more tedious than it needs to be. If the patient could bear to have the instrument introduced standing, it would be an advantageous position; or, supposing it passed in the usual way, as half-sitting half-lying, he rests on the os sacrum, he may afterward be made to sit up while the water is flowing, and the stone by its gravity will fall toward the neck of the bladder, and come into contact with the catheter.

The instrument employed, whether sound or catheter, should be adapted to the size of the patient, and the diameter of the urethra. Mr. E. next considers the different circumstances that demand attention previous to determining for the operation: and here his remarks will be found of considerable practical utility. The manner of operating, which he has practised, has been invariably the lateral method: to this he therefore confines his observations; and his description of the manner of performing it is given with minuteness and great accuracy. The most difficult part of this operation is the proper insertion of the gorget, with respect to which the author observes, p. 50.

The introduction of the gorget is not easy to be described, and certainly is the most difficult and dangerous part of the operation; for, if by any means the beak slips out of the groove, the gorget must pass in a wrong direction, probably between the bladder and the rectum, the disappointment and ill consequences of which I need not enumerate. In short, this is the rock on which so many practitioners have split; and to avoid the hazard and danger of it, there have been many contrivances to fix the beak of the gorget in the staff, so as to prevent it from getting out till it is in the bladder. Some of these have been attended with difficulties, others have been deemed impracticable; but I am happy in having it in my power to say, that a method has been lately practised at St. Bartholomew's hospital, by Mr. Blicke, and has been adopted by others, which bids fair to answer the purpose

pose extremely well. It consists in the particular form of the groove of the staff, and the beak of the gorget. The groove of the staff is left open, as usual, at the convex part, which projects in perinæo, and where it is usually cut upon; after which it is narrowed, and continues so almost to the end, when it again grows wider and opens. The beak of the gorget is made with a little button or fulness at top, which readily enters the wide part of the groove: but is too large to slip out in the whole course of it, which is contracted, and consequently it is confined, and cannot quit the route which must be right, till it arrives at near the end of the staff, and then it must be where it ought to be, in the bladder. It is certainly a good plan, likely to be of great advantage to the inexperienced, and, indeed, must tend to lessen the anxiety which the most experienced cannot avoid feeling on this important point.

After many useful remarks on the introduction of the staff and gorget, and various cautions respecting the extraction of the stone, the author forcibly, and probably justly, affirms, that 'it is a truth, which cannot be too often inculcated, that the length of time which an operation for the stone may require, does by no means necessarily increase the danger of it.' In this part of the work we also meet with some observations on stones which adhere to the bladder; and a case is related in proof of the practicability and safety of removing them. On hemorrhages succeeding the operation, and the method of dressing the wound, we find much useful information. The whole is concluded by a recital of the experience which the writer has had in performing this operation, and the success he has met with; from which it would seem, that it is much less dangerous than has generally been imagined. On the whole, this is a publication which contains much useful and necessary practical information on a very important subject.

ART. XXIII. *Pharmacopœia Chirurgica; or, Formulae for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulae of the different Hospitals.* 12mo. 125 p. Price 2s. 6d. sewed. Robinsons. 1794.

It is rather extraordinary, that, while numerous pharmacopœias have been compiled for the advantage of the physician, no regular attempt of the same kind should have been made for the assistance of the surgical practitioner. 'It is a fact,' says the judicious author of the present work, 'of which every medical man must be aware, that in the pharmacopœias already extant, a very inconsiderable number of formulae are included for the particular use of surgeons, and many of these happen to be such as individuals do not altogether approve.' The design of the following pages is therefore to supply these deficiencies, 'and to furnish the surgical practitioner with a complete collection of those formulae, which, in the course of his professional engagements, he must necessarily stand in need of.'—The following passages, from the advertisement, will show the necessity, and in some degree the nature, of the present publication: advertisement, p. v.

' Since

* Since the publication of *The Theory of Chirurgical Pharmacy*, a work, at this time, in a great measure, obsolete, and disgraced also with receipts for cosmetics and other ridiculous compositions, nothing of this kind has been attempted. The *practice of the different hospitals*, has indeed been the subject of a somewhat later publication, but its known inaccuracy, the unscientific way in which it is put together, and the very few chirurgical remedies included in it, afford the practitioner a very scanty share of information. In the present work, particular care has been taken to admit only such formulæ as are applicable to surgery, and, of those, none but really useful and efficacious remedies. Where this rule is disregarded at least, it is only on the authority of some eminent practitioner, whose partiality to a particular remedy, has been grounded on a long experience of its good effects, and whose name furnishes a sort of sanction for its introduction.

* In the nomenclature, as strict an attention is paid as the case would admit, to the plan very properly pursued by the London college, but in some few cases, as the reader will readily perceive, it has been found impracticable.

The practice of surgery necessarily embracing many of the remedies of the physician, the author has very properly paid that degree of attention to them only which the rules of medical surgery seemed to demand. Such formulæ as are immediately taken from the new pharmacopœia of the college, are distinguished by the letter L. The general hint for this useful performance, the author acknowledges to have received from Cheselden's *Short Essay towards a Pharmacopœia Chirurgica*, which is annexed to *Le Dran's Operations in Surgery*. In the arrangement of the materials, the author has followed the alphabetical plan, which is probably the least objectionable.

A few extracts will afford the best idea of the general utility of the work. Among the collyria we have observed several useful formulæ: p. 25.

* COLLYRIUM AMMONIÆ ACETATÆ.

* R Aquæ ammoniæ acetatæ.

Aquæ rosæ sing. unc. j. misce.

* This is a most useful application to inflamed eyes, where there is an high degree of irritation and pain, and will often succeed when other collyria have been ineffectually tried. In this, as in the application of all fluid remedies to the eyes, it is of importance to bring them into contact with the part, and even to suffer them to pass between the eyelids. They are best applied by means of single bits of fine linen rag, dipped into the liquid and laid one over another, the outer pieces being occasionally taken off and dipped afresh as the fluid evaporates.

In surgery, the application of plasters becomes frequently necessary, and the author seems to have provided a great variety of forms of this kind, in which different substances may be advantageously applied to diseased parts.

* EMPLAS-

‘ EMPLASTRUM AMMONIÆ.

- ‘ R Saponis drach. ij.
 Emplastri lithargiri unc. fs.
 Ammonizæ muriatæ drach. j.

‘ The litharge plaster and soap are to be melted together, and when nearly cold, the sal ammoniac, finely powdered, is to be stirred in. This is the volatile plaster of Dr. Kirkland, and may justly be deemed one of the best compositions of the kind that has hitherto been invented. The alkali of the soap entering gradually into combination with the muriatic acid of the salt, disengages the pure volatile alkali, which acts continually on the part affected, stimulating the absorbents, and thus proving of service in chronic enlargement of the joints, or what have been called cold tumours. Hence, in some scrofulous affections of the knee or elbow-joints it is of very great service, but more particularly so in the cure of those gelatinous swellings which frequently form on the olecranon. Where the skin is particularly delicate or irritable, it may be necessary to diminish the proportion of sal ammoniac, perhaps to one half the quantity, otherwise the plaster may vesicate the part. It may also be necessary to add, that unless it be prepared at the time of application and the ingredients compounded in the order above-mentioned, the whole intention will be frustrated.’

Under the head *pilulæ*, some neat and convenient recipes are given: P. 91.

‘ PILULÆ CICUTÆ.

- ‘ R Succî cicutæ spissati unc. fs.
 Pulveris herbæ cicutæ q. s. Fiant pilulæ lx.

‘ Hemlock is well known as a remedy in cancer, scrofula, and syphilis. The formula here given is from Guy’s hospital, and similar indeed to the mode of preparing the extract sold in the shops. On the medicinal properties of hemlock, a great diversity of opinions have been maintained, and for this there is a mode of accounting, of which few perhaps are aware. According to some writers, but more particularly Dr. Withering, there are several ways in which the views of a medical practitioner in prescribing this remedy may be frustrated. The plant chosen for preparing the extract may not be the true *conium maculatum*, which is distinguished by red spots along the stalk. It may not be gathered when in perfection, namely, when beginning to flower. The inspissation of the juice may not have been performed in a water-bath, but, for the sake of dispatch, over a common fire. The leaves, of which the powder is made, may not have been cautiously dried and preserved in a well stopped bottle; or if so, may still not have been guarded from the ill effects of exposure to the light. Or lastly, the whole medicine may have suffered from the mere effects of long keeping. From any of these causes, it is evident, the powers of cicuta may have suffered; and it happens, no doubt, very frequently, that the failure of it ought, in fact, to be attributed to one or other of them.

‘ The

* The mode of administering hemlock, is by beginning with a very small dose, and augmenting it gradually, till the patient begins to experience some inconvenient effects in the head and stomach; at which period it is, that the good effects, if any can be produced, will be manifest. From one pill to twenty, may therefore be taken in twenty-four hours.'

We shall only add one other *formula*, which, though taken from the *pharmacopœia* of the college, is deserving of notice, on account of the judicious observations respecting its application: P. 106.

* TINCTURA BENZOES COMPOSITA. (L)

* R Benzoes unc. iij.

Styracis colati unc. ij.

Balsami tolutani unc. j.

Aloes succotrinæ unc. ss.

Spiritus vini rectificati lib. ij.

* We are directed to digest these in a gentle heat for three days, and to strain off the tincture.

* The application of this remedy has been grossly mistaken in its general use as a styptic to fresh wounds, which it certainly injures, not only by its stimulating qualities, but also by the separation of the resins which take place on its intermixture with the blood. These form a substance which absolutely prevents, what is most desirable in such a case, the sides of the wound from coming into contact and uniting by the first intention. Its proper application is to languid ulcers, and in this view it is in general use at several of the hospitals, particularly St. Bartholomew's. Another very important use of it, is to form a mechanical covering to the aperture made in the skin by some compound fractures. In these, the object is, to prevent the admission of air, so as to give nature a chance of uniting the bone in the way of a simple fracture. To effect this very eligible mode of cure, requires some nicety in the application of the tincture, which is commonly used on pledgits of lint, laid one over the other, so as to cover the orifice and extend to some distance around it. It is of great consequence, in making this attempt, to prevent the tincture from flowing *into* the wound, for which reason, it would perhaps be most advisable to cover it with a little gold-beater's skin before the tincture is more profusely employed.'

Though a few of the *formulae* here offered to the public might probably have admitted of greater simplicity, on the whole the *pharmacopœia chirurgica* appears to be executed with ability, and in a manner that cannot fail of being serviceable to that part of the profession for the use of which it is professedly designed. A. R.

P O E T R Y.

ART. XXIV. *Poems, Lyric and Pastoral. In two Volumes.* By Edward Williams, Bardd wrth Ffaint a Defod Beirdd Ynys Prydain. 12mo. 472 pages. Price 10s. sewed. Johnson. 1794.

THE

THE ancient Welsh bards, according to this writer, who seems to be well acquainted with their history, and who possesses (as will afterwards appear) no very dubious claim to a legitimate descent from their most remote and purest stock, were not only celebrated for the simplicity and harmony of their poetry, but of great importance to the state, as the public depositaries of truth. In all the genuine works that are extant of the ancient Welsh bards, from Mengant, about the close of the fourth century, to the present time, Mr. W. asserts, that we do not meet with a single poem founded on fiction. The original intention of the bardic institution was to promote civilization; and song or poetry, in the hands of the bards, became the vehicle of theological, political, and moral instruction. The songs of the bards served also as traditionary records of historical facts, in which the strictest regard was paid to truth. Singular as it may appear, contrary to the practice of other nations, the most authentic histories of the Welsh are in verse, and all their fictitious writings are in prose; and it was not till about the fifteenth century, that fable and superstition, by the help of the monks, found their way into Welsh poetry. These bards were sons of truth and liberty, and of course became offensive in ages of tyranny and superstition. But the Welsh would not suffer them to be exterminated; some of them continued to the time of the reformation; and even to this day the name of british bard exists, and annual meetings of this fraternity are holden.

The author of these poems, though of humble birth, and by occupation a mason, ranks himself among the successors of the ancient british bards; and as far as a love of truth, natural sentiments, easy language, and harmonious versification can support the claim, his title is good. From the simple stock of his own observation and feelings, he writes pleasing pastorals, songs, and descriptions of nature; moralizes agreeably; and sometimes pours forth animated strains in the cause of freedom.—In the following pleasing lines from a piece entitled *winter incidents*, description and reflection are happily combined: VOL. I. P. 121.

‘ Bleak winter comes with wrathful roar,
Exclude the tyrant! shut the door,
And let us blunt his nipping gale
With blazing hearths, with sparkling ale,
And lead the fullen hours along
With tale of old and mirthful song.

‘ No feather’d songster tunes a lay,
To cheer the short, the joyless, day;
Yon mournful blackbird mopes alone,
Has quite forgot his mellow tone;
How mute yon linnet on the thorn!
No joyous lark salutes the morn:
The screech-owl tells her doleful tale
Where warbled once the nightingale;
Wild geese with clamours fill the sky,
Their clank proclaims the tempest nigh;
Swans, fearful of the polar gales,
Seek shelter in *Silurian* vales;

The

The sea-gull in the meadow screams,
 And woodcocks haunt lone thicket-streams;
 Rude winds from hills *Brigantian* blow,
 And from their pinions shake the snow;
 Whilst trembling stars, intensely bright,
 Pour all their fulgence on the night;
 The breeze with gellid rigour teems,
 And turns to rock the languid streams,
 Whilst from its fount on yonder hill,
 Unfetter'd runs the rapid rill.

The village boys with morn awake
 To trace the surface of the lake,
 And, thoughtless, run at passion's call,
 In slipp'ry paths, where many fall:
 The just resemblance let me scan;
 'Tis *rash desire*, unthinking man;
 Though seeming joy thy wish attends,
 The tell deceit in ruin ends.

' Observe yon prattling lisper strain,
 To roll the snow-ball o'er the plain;
 So misers heap, with fore turmoil,
 What never can repay their toil.

' As trudging home beside the brook,
 With health redundant in his look,
 Yon sturdy farmer blows his nails,
 And his unlucky lot bewails,
 Not destin'd, like the drunken 'squire,
 To lounge before the parlour fire;
 Man, discontented with his fate,
 Ne'er sees the folly till too late.

' Now village curs, with echo'd howl,
 Scare from her haunt the plaintive owl.
 Foreboding billows loudly roar,
 And cloath in foam the rocky shore;
 We guard against the pelting rain,
 'Twill soon with fury sweep the plain.

' Wise Industry, thou canst defy
 The terrors of a wintry sky;
 When storms are fierce, and billows rude,
 Thou canst with ease their force elude;
 With smiling plenty store thy shed;
 In warmth repose thy pillow'd head;
 Pile high thy crackling hearth, and tune
 A cheerful song to *rosy june*.

' Important in his elbow chair,
 The village sage, in silver'd hair,
 With self-applauding glee, repeats
 His well-known tale of youthful feats:
 He was a very *blade*, he says,
 Not like your *louts* of modern days;
 He won at wrestling many a prize;
 Could nicely box a neighbour's eyes;

And

And, 'twas allow'd by all the town,
 Could fairly drink a *parson* down.
 Thus, oddly thus, we grasp at fame,
 Puff to the world an odious name.
 How little is it understood,
 That, to be *great*, we must be *good*.'

We add the following animated verses on FORTITUDE:

VOL. II. P. 46.

I.

' I love the man, whose giant soul
 Spurns at Opinion's tyrant sway,
 To no vile despot yields his heart;
 Disdaining *Fashion's* proud controul,
 He turns from Folly's glitt'ring way,
 Dares nobly trample on the pride of Art.

II.

' War's bloody fiends, with wrathful ire,
 Bid o'er the fields their legions fly,
 Far o'er the main bid rage extend;
 He that can hate their martial fire,
 Can scan their souls with Reason's eye,
 Is to Britannia's Bards a bosom friend.

III.

' Stern Winter triumphs in the sky,
 Sad Nature's woful face deforms,
 Fell Horror spreads her sable wing;
 He can the giant Fear defy,
 When sweep around the raging storms,
 And with undaunted soul can laugh and sing.

IV.

' He dreads no thunders of the night,
 When roaming o'er the pathless waste,
 When toiling on the mountain'd wave;
 And he can smile at gnashing Spite,
 Whilst Envy speeds with hellish haste,
 To bid her talon'd fiends around him rave.

V.

' He nor vile Wealth's bewitching glare,
 Nor titles high that Pride bestows,
 Beholds with eyes of keen desire:
 How fails the venom'd look of Care,
 To shake his bosom's calm repose,
 When all the gleams of soothing Hope expire!

VI.

' When, felt in flames of sore disease,
 Death's dagger'd throngs invade his heart,
 He still unconquer'd meets the shock;
 Firm as a mountain, still at ease,
 He smiles unmov'd, nor feels the dart,
 But stands a champion bold on Heav'n's eternal rock.'

Th

The work concludes with an account of the aphoristic sentences of the ancient welsh bards, under the appellation of Triades, and extracts from them, classed under the several heads of institutional, theological, ethical, and poetical; we quote one of these as, in some measure, applicable to the author of these poems.

‘The three primary requisites of poetical genius are, an eye that can see nature, a heart that can feel nature, and a resolution that dares to follow nature.’

ART. XXV. *Monody to the Memory of the late Queen of France.* By Mrs. Mary Robinson. 4to. 27 pages, with a Portrait of the Queen. Price 4s. 6d. J. Evans 1793.

WITHOUT strictly examining the accuracy of the portraits exhibited in this piece, or discussing the propriety of the sentiments which the writer expresses, as a poetical production, we do not hesitate to pronounce it a very successful exertion of those talents, to which we have already more than once paid the willing tribute of applause. As a short specimen, we copy the following pathetic lines: P. 19.

‘See, in a neighb’ring CELL, a with’ring form
Lifts the fierce howlings of the midnight storm;
Till, through her prison lattice, she descries
The op’ning radiance of the morning skies!
Upon the iron window’s triple grate,
The chirping red-breast hails his freezing mate;
Spreads his weak wing, to meet the sun’s faint ray,
And sweetly twitters forth his matin lay:
While the fair victim of supreme despair
Beholds the free-born commoners of air;
Envies their happy lot, and feebly cries,
Ye little harmless trav’lers of the skies,
Why quit your leafy bow’rs, your verdant plains,
And wing your flight to mis’ry’s dread domains?
Why, from the breezy hill’s enamell’d side,
To these sad tow’rs your whirring pinions guide?
Hence, ye poor minstrels! hence, nor listen here!
Where pining sorrow drinks her frequent tear;
Where vengeance bares her never-weary fang,
And smiles, insulting, on the suff’rer’s pang;
Where each, corroding torment mocks relief,
And death, death only, ends the reign of grief!’

ART. XXVI. *Celebration: or, the Academic Procession to St. James’s.* An Ode. By Peter Pindar, Esq. 4to. 16 pages. Price 1s. 6d. Walker. 1794.

A late academic feast, in honour of his majesty, is the subject of this bagatelle: the piece, though not destitute of humour, may, on the whole, be ranked amongst the author’s least successful productions. The presentation and admission of the president are thus described. P. 13.

‘And now they panting mount St. James’s stairs,
In goodly order and in goodly pairs;
Now at the hall of audience they arrive;
Now ’midst the blaze of majesty they fall,

Prone on their faces like affrighted Paul,
 Half dead, alas! poor faint! and half alive.
 See them, like nine-pins tumbled on the plain!
 And now they get upon their ends again!—
 Behold grave Benjamin th' address present!
 Now on his knees (his soul's first wish!) delighted,
 Behold *once-quaker*-Benjamin be-knighted,
 Amidst a moon-ey'd host of wonderment!
 Now on his shoulder drops the magic sword:
 "Arise fir Benjamin!" the sovereign says—
 Happy, the knight ariseth at the word,
 And feels himself o'erwhelm'd with glory's rays.
 In bolder streams his blood begins to flow;
 His heart sublime, a richer torrent pours;
 He looks contemptuous on the mob below,
 And swelling, now a pyramid he tow'rs.
 With lords behold him talk—with ladies chat
 Of sceptres, snuff, rebellions, and all that.'

ART. XXVII. *Flowers from Sharon; or Original Poems on Divine Subjects.* By Richard Lee. Small 8vo. 173 pages. Price 3s. sewed. Deighton. 1794.

THAT the chief recommendation of these pieces is, as the writer owns, not their poetical merit, but the divine truths they contain, the reader may easily judge from a single stanza.

'Eternal truth affirms,
 And all believers know,
 That Adam's race, poor fallen worms,
 Have lost their power to do.'

D. M.

EASTERN LITERATURE.

ART. XXVIII. *Carlyle's Maured Allatafet.*

[Continued from Vol. XVII. p. 374.]

THE thirteenth sultan of Egypt, of the turkish race, was *Almalec-Almansur-Abubecr*. His reign was turbulent and of short duration. He was deposed in 1364; and another son of Almalec Alnafr, born of a slave, was raised to the khalifat, at the age of seven years. He took the name of

Almalec-Alashaph-Cajokum; was dethroned the next year; and his fourth brother

Almalec-Alsalab-Ismael substituted in his room. His reign was of three years: and he died in 1368. He was succeeded by his brother

Almalec-Alkamil-Shaban; who, by his bad treatment of the emirs, soon made himself so generally odious, that he was obliged to save himself by flight. He was afterwards apprehended in a female dress, and thrown into prison; and succeeded by his brother

Almalec-Almodhafer Hbaji, who was next year (1370) killed by the emirs, and his brother ascended the throne.

Almalec-Aluasfr-Hbasan, after a reign of somewhat more than two years, was obliged to give up the reins of government to his brother

Almalec-Alfalab; the eighth of the sons of *Almalec-Alnafr*, who obtained the sultanate. His reign was of little more than three years. He resided in the palace, indeed, until his death, in 1382; though in 1377

Almalec-Alnafr-Hhasan remounted the royal throne; and in the beginning of his reign imprisoned almost all the emirs. This sultan emitted a decree for building a college in the city of Ramles: and during his sultanate, the emir Sanju finished the poor-house in the village of Alfalibet. In the year 1380, one of the sultan's mamlukes attempted to assassinate Sanju; but the sultan declared that it was without his knowledge: and the assassin, whose name was *Cotlowkoji*, being soon after apprehended, was crucified. Sanju died of his wounds a few days after.

A wonderful story is here told by our author, of one of the female slaves of an emir; who after a pregnancy of ninety * days, brought forth near forty children. *Hhasan* held his second sultanate three years, seven months and one day; when he retired, no one knows whither. He was succeeded by his nephew

Almalec Almanfur, who reigned but two years, three months, and six days. His cousin by the father's side,

Almalec Alostaraf, was made sultan at the age of ten years. After a variety of prosperous and adverse fortune, during a reign of forty-four years, he ended his life on a gibbet: and was succeeded by his son

Almalec Almanfur-Ali, then eight years old. His reign was a continued scene of civil dissensions at home, and rebellions abroad. He was succeeded by his brother,

Almalec Alfalab-Hbaji; who mounted the throne in 1405, was deposed in less than two years after, replaced in 1413, and again deposed in 1416. He died in 1436. He was succeeded in the sultanate by

Almalec Aldhaber Barkouk, a circassian, and founder of a new dynasty; to whom all the emirs took an oath of allegiance, amidst rejoicings of eight days duration. Yet he too was deposed, for a space of eight months; but being re-instated, he reigned, altogether, somewhat more than sixteen years, and died at the age of sixty; leaving three sons, and as many daughters. Our author gives him the following character, which we transcribe in the elegant latin of his translator;

P. 98. 'Regem sese præstitit Barkouk vigilem, alacrem, fortem, providentem et perspicacem; magnâ agendi peritiâ præditus erat, magnâque diligentia; prudentiâ summâ pollebat; quamvis virtuti maximè deditus, altissima semper cupiebat; ut Mamlucorum suorum augeret cætum, præcipuè erat in votis; Circassios verò, Turcis atque Græcis ubique præponebat; divitiarum adeò appetens fuit, ut cupido ejus nunquam posset expleri; in rebus secum volvendis multum laboris ponebat; ipse scientiis adversabatur, eas autem optimè callebat, nec non omnia quæ ad reipublicæ statum spectabant; bonos semper amabat, imò omnes qui à talibus ortum duxerunt, nunquam non illi cordi erant; cunctis vel doctrinâ vel virtute spectandis assurgebat; nec quisquam fuerat unquam è regibus Ægyptiis qui tali epos honore affecerat; viros autem doctos præcipuè colebat eum jam vice secundâ Sultanatu potiretur, eò quod dum in vinculis

* So both the latin, and the original מן for מן.

Carakæ detentus est lumine scientiæ animû ejus accendissent; à familiaritate igitur quâ erga eos utebatur nunquam discessit; eleemosynæ observantissimûs erat; peregrinationis annuæ Meccanæ assertor erat strenuus, atque ut illam promoveret camelos parari ad catervas ambulantium pervhendas, nec non quodcunque ad iter faciendum necesse foret, iis suppeditari jubebat. Solennem Carafetensem stationem peractam ad tumulos fratrum Josephi (quibus pax sit!) pedes incedens minimè prætermittebat.

* Singulis diebus mensis Ramadhani, tum Emireticâ dignitate, tum Sultanatu potitus, quinque et viginti boves mactandos curavit, eosque coctos populo largiebatur, et his quoque addi volebat collyras mille, quas unâ cum carne in subsidium erogavit eorum qui paupertate laborarent, atque eorum qui in ptochotrophis ac carceribus vincti detinerentur, et horum cuique tribuit unam carnis coctæ libram cum tribus collyris; carnem quoque ovinam præbebat singulis oppidi angulis dispartendam, ita ut in omni angulo viginti quinque libras hujusce carnis unâ cum multis collyris populo quotidie largiretur; imò nonnullis in angulis plura dispartiebat, ratione habitâ ad vicorum magnitudinem; in viginti circiter angulis centena millia argenteorum dirhemorum distribuebat quotannis, quorum unusquisque per singulas vices mille accipiebat. In eruditos atque pios ducena millia dirhemorum quotannis erogabat, ita ut singuli ferè centum dinarorum habuerint; non omnibus autem tantum præbebat, pro ratione enim cujusque necessitatis pecuniam tribuebat. Unicuique pauperi Carafatenfi duos dinaros (hoc plus accipiente, illos minus) largiebatur. In eos qui probitate maximè pollebant, et in eos qui rebus futuris divinandis operam suam navabant, octo mille ardabaram tritici singulis annis distribuebat. Tres mille præterea ardabaram tritici Hhazum quotannis mittebat, ut iis qui sacras regiones incoluerunt dispartirentur. Ingravescente aliquando annonâ, quadraginta ardabas (ex quibus 800 collyræ conflatae sunt) in populum, singulis diebus, erogabat, adeo ut nemo reperiretur qui fame periret. In necessitatibus pauperum atque doctorum sublevandis, ingentem pecuniam sæpissimè impendebat, ita ut à manibus Tawashii Sandal-Almenjekii quinquaginta millia dinarorum unâ vice donaret.

Plurima vectigalia abolevit; inter hæc numerare licet pecunias quas accipiebat à mercatoribus qui portum Bourlaci frequentabant, nec non à aromatibus quæ ibi vendebantur, ad mille autem dirhemos hæ summæ singulis annis redibant; vectigal pro tritico in finibus Damiettenfibus solutum, pauperibus aliisque non paucis qui ibi frumentum comparabant, omninò remisit; vectigalibus quæ pullis ab ovis arte exclusis imposita sunt, Naherirenses partesque vicinas in Garbiâ sitas levavit; oppido Ain-bab (in finibus Halebiensibus) fassis vectigal et farinæ origaceæ condonavit; stipendia quæ Tripolitani pendere solebant Judicibus terrarum suarum atque Præfectis provinciæ, quoties constitutus fuerit Vicarius (quorum quisque vel quingentos dirhemos accipiebat vel mulum huic pecuniæ succedaneum) penitus abolevit; de suo jure concessit quodcunque capere solitus est è farinâ triticeâ ac herbis aquaticis quæ ad portam Nasrensem (extra mœnia Kahirettæ) veniebant. Carakenses et Shawbekenfes, regiones Khasibitarum, provinciam Ashmauniensem, Zestam et regiones Ægypti incultiores redemptione bonorum levavit; boves, cum extruerentur pontes, plebeculæ per aquas dispersæ diripiendos dari, omninò vetuit. Nec præ-

termittendum est, Collegium Aldhahereum à Barkouko Kahirettæ ædificatum fuisse. Dicit Almowlef (quem Deus conservet!) "Sic in pauca contuli historiam Almalec-Aldhaheris, si verò res omnes ab illo gestas, ut à doctore Teki-eddin-Almakrizio depictæ sunt, narrare voluissem, minimè in hoc brevi compendio eas memorare potuissem. Deus misericordiam et clementiam ei concedat!"

Almalec Alnafr-Faraj, his successor, reigned only seven years, amidst domestic factions, and hostile incursions. In his time, Tamerlane invaded Syria with a powerful army; and committed the most horrid ravages. In 1430, he was deposed by the emirs, who placed on the throne his brother

Almalec Almanfur Abd-Alaziz: but he was obliged soon to restore it to his brother *Faraj*; who continued to reign unto his death, in 1437. Our author calls him a brave and warlike prince; but profuse and dissipated in an uncommon degree. He was so professed a voluptuary, that he threw no veil over the greatest turpitude. 'Deus ei misericordiam semper adhibeat!'

In a convention of all the emirs, held without the walls of Damascus, the khalif *Almoftaain* was raised to the sultanate, from the mutual jealousy of two principal emirs *Sheick-Almahmoudi* and *Nuruz-Albbasti*. Neither being able to succeed himself, it was agreed to make a nominal sultan, and to divide his power between them. *Nuruz* had the prefecture of Damascus, and *Sheick* that of Egypt; with all the authority of the sultan; whom, after a reign of seven months, he deposed, and usurped the throne himself. *Nuruz*, on learning this, made preparations to war against him: but the new-made sultan met him at the tower of *Yelbog*, defeated him, and threw him into prison, where he and his principal friends were butchered that same night. In the year 1430, the usurper was again obliged to take the field against the emir *Kanbai*; whose army, after a dubious conflict, he at last totally defeated; and returned to Cairo, in great glory. *Almowid* is represented as a brave and formidable sovereign; but who delighted too much in blood, and was excessively avaricious. However, he was a great builder of temples: and this has always covered a multitude of sins. 'Deus illi misericordiam et clementiam concedat!' He died in 1421. And that same day his son

Almalec Almodbafer was made sultan. Being but an infant, the khan of Tatarry took the government upon himself; and marrying soon after the sultan's mother, placed himself upon the throne of Syria; and going thence to Cairo, was seized with a malady of which he died, before he had held the sultanate a complete year. He left, by will, the sultanate to his son

Almalec Alsalab, under the tutelage of the emir Janibec Sofita, who was supplanted by the emir Barsabi-al-Dakmaki; who himself took possession of the throne. He had been the freed-man of sultan Aldhaher, who raised him above all the other mamlukes: and hence he rose gradually to the supreme power, in 1422. He took the name of

Alasbraf-Barsabi. His first care was to gratify the emirs by honours and places of trust; and he seems to have conciliated the affection of all his subjects. 'None of the egyptian kings,' says our historian, 'so long enjoyed so great a degree of happiness as he: by all he was held in veneration, to the hour of his death. Though formidable to his foes, he was of easy access to his friends: his air was majestic

majestic, his gravity was singular: his knowledge, prudence, and dexterity in conducting affairs were supereminent. He undertook several expeditions against the Franks, and took the island of Cyprus. He built, and richly endowed, a college at Kairo, and a temple at Syracuse. He made the pilgrimage of Mecca. In short, if *Aldhaber* be excepted, he was by far the most powerful and virtuous of all the circassian race of sultans.' He died at the age of sixty; and was succeeded by his son

Almalec Alaziz, who was soon obliged to resign his throne to

Almalec Aldhaber Jakmak, an emir, who had been at the head of the army, and who, by his great largesses to the mamlukes, made himself extremely popular. The prefects of Aleppo and Damascus rebelled against him in the beginning of his reign: but he soon subdued them; and met with no more disturbance to the day of his death, which happened in 1443. His funeral (an unusual thing in Egypt) was attended with no sort of tumult. 'Aldhaber,' says our author, 'was eminent for his piety and virtue; a lover of learning and learned men, whom his affability and indulgence made sometimes insolent. He was uncommonly eloquent, and well versed in jurisprudence.' He died at the age of eighty, and was succeeded by

Almalec Almanfur Othman, a son of the late sultan's, by a greek concubine; whom his father invested with the regal dignity before his death. But that same year he was deposed; and succeeded by

Almalec Alashraf Ainal, the twelfth monarch of the circassian race, and the last of whom an account is given in this fragment. He lived to a great age (80) and died in the year of the Hejra 865; of Christ, 1466.

Mr. Carlyle has enriched this edition and version of Jemaleddin with learned and curious notes. We trust he is now employed in similar pursuits, and will soon favour us with additional proofs of his knowledge of oriental learning. F.

INDIA AFFAIRS.

ART. XXIX. *Nine Letters from a very young Officer serving in India, under the Marquis of Cornwallis, to his Friend in Bengal, containing some Particulars of the Operations of the Army, from the Period of his Lordship's assuming the Command, to the Capture of Bangalore: to which is added, a slight Sketch of its subsequent Movements and Transactions to the Junction of the Marrattah Army, on the twenty-eighth of May, 1791.* 4to. 51 pages. Price 2s. 6d. Robinsons. 1793.

WE have already paid so much attention to the subject here treated of, when we noticed major Dirom's narrative (see Analyt. Rev. vol. xvi, pa. 1), that we shall only select a few particulars, which came under the immediate attention of the present author, whose name we find from the dedication is J. M. Matthew.

The following circumstances relative to Tippoo's father are extracted from a letter, dated 'Camp, near Bangalore, march 3, 1791.'

'The last letter I did myself the pleasure of writing to you, was from Molwaggle, from which we marched on the 27th ultimo; and encamped near the fort of Colar on the twenty-eighth. On our coming to the ground, a battalion of sepoy, with a field piece, was detached

to take possession of the place: the gates were upon their approach immediately thrown open.

'This place is of little or no importance, famous only for having been the residence of *Hyder Ally's* family, previous to their aggrandizement. There is in it, however, a palace built by Hyder himself, which is finished in the usual stile of eastern magnificence; a low, mean building, bedaubed with paint, and grotesque, unmeaning ornaments; without order or proportion.

'Our encampment being within the distance of about a mile of Hyder, and his family's burying place, I could not easily resist the curiosity I felt to see and examine it. I therefore visited the spot, but was by no means gratified, for I had vainly supposed I should behold in the tomb of so celebrated a warrior and great a man as *Hyder Ally*, a grand and magnificent mausoleum; but I found in it nothing more than merely a common grave, immured in a small inconsiderable building, neither lofty, nor well executed; so far otherwise, that had I not been previously apprized of what it was I was viewing, I certainly (from its humble and mean appearance) should have mistaken it for a common mosque. It is however situated very pleasantly in the centre of a large garden, about a mile to the southward of the fort, surrounded with lofty trees, and at the foot of a very high hill. The garden is prettily laid out into parterres, with flowering shrubs, and aromatic herbs; in addition to which, there is also a tank of very clear water, and some european fruit trees, and among them some grapes, and apples; these last were very grateful to me, being the first I had seen since I left England.—I found upon enquiry, that the famous *Hyder Ally Khan*, was born in the fort of Colar: his father was kellidar of it, and from this inconsiderable obscure spot, and an appointment but little superior to a common sepoy, did this extraordinary man emerge into the world, and in process of time possessed himself of the government of a fertile and extensive kingdom; made himself dreaded by the princes of Asia, and admired by all those who wished to check the views and encroachments of those powers, who were endeavouring to establish commercial settlements on Indian territories: to all such Hyder was a very formidable opponent.'

The following is an extract from letter v, dated Bangalore, march 8, 1791. P. 19.

'A most singular and daring attempt was made by three of the enemy's mounted desperadoes, on the person of lord Cornwallis this day; they intrepidly rode up, and endeavoured to cut him down, surrounded by his guards; the consequence was that two of these insatuated wretches were instantly put to death; the other was preserved a prisoner, only in order to extort from him, if possible, the motive which induced them to make such a dangerous and improbable attack. But this miserable enthusiast was in a state of such stupidity, and intoxication, that no rational answer could be obtained to the questions put to him.—This desperate attempt, after the most minute investigation, can only be attributed to the effect of *bang*, a kind of eastern drug, a certain quantity of which operates so forcibly on the wretches who take it, as to work them up to a state of torpid desperation, bordering on insanity; during which paroxysm, there is nothing so arduous but they will attempt. As soon, however, as the fumes of

of this pernicious intoxicating drug are evaporated, they sink again into their native languor, inertion, and cowardice.'

The capture of Bangalore was a very fortunate circumstance for lord Cornwallis's army, and this, and all Tippoo's subsequent misfortunes, may be attributed partly to the revolution in France, and partly to the misconduct of the prince, who in the course of this war lost all his former reputation. P. 22.

* General Meadows was present at the storm of the pettah, and (as it is said) expressed himself to the grenadiers of the thirty-sixth regiment to the following effect:

"Now is the time for you, my brave lads with the whiskers; there are plenty of fine girls within, and here is a little fellow will presently show you the way to get at them," pushing lieutenant Ayre of the light infantry (who died shortly afterwards at Madras,) through a hole in the wall, who was no sooner in, than he received a cut from a sword, which brought him to the ground. After this I need not tell you what followed, nor that the general is a great favourite with the soldiers, so much so, that there is no possible enterprize but they will attempt with him or for him.'

The army was in such a deplorable state in respect to stores and provisions, while before Bangalore, that a bottle of brandy was sold by public auction for thirty-three star pagodas, or twenty-two shillings sterling.

In the front of the palace of Bangalore 'are fountains kept going by a very curious piece of machinery, worked by a pair of bullocks; there is also 'a very curious machine, worked by bullocks, that bores 130 musquet barrels at once, and another for boring cannon, both of french construction.'

P O L I T I C S.

ART. XXX. *Considerations on the French War, in which the Circumstances leading to it, its Object, and the Resources of Britain for carrying it on, are examined, in a Letter to the Right Hon. William Pitt, by a British Merchant.* 8vo. 66 pages. Price 2s. Eaton, 1794.

THE introduction to this letter contains some just and pertinent observations on the freedom with which public measures ought ever to be investigated in this country. The author does not appear to be a great admirer of the present premier. He accuses him of hypocrisy, in having first openly opposed, and then covertly adopted the provisions of Mr. Fox's India bill; and of inconsistency, if not of treachery, in pledging himself 'as a minister and a man,' honestly to support the salutary measure of a reform in parliament, which he has since so basely abandoned.

P. 3. * With respect to foreign countries, we have seen you act with equal inconsistency; we have seen you boldly advance and throw down the gauntlet to Russia, and, when your challenge was accepted, submissively retire. We have seen you prepare for war against Spain, and upon receiving a sort of half apology for her misconduct, drop all hostilities. The people of England saw you act the part of Pistol with great complacency and indulgence. They paid almost without a murmur, the expences incurred by these ridiculous gasconades, to

an amount, which would have bought for ever the paltry town of Oczechoff and all its dependencies, together with Nootka Sound and its imports and exports till the day of judgment ; and after all, Oczechoff remains in the possession of Russia ; and Nootka Sound, and the property of British subjects, are still withheld by Spain. From these facts (confirmed by others which I shall observe upon hereafter) doubts may be entertained, whether your talents are adapted to the government of a mighty empire, for in you we discern none of those great leading features of the mind, which exalt one fortunate man above his fellows, and mark him out for dignity and rule.

I have dwelt the more shortly upon your character as a *statesman*, because it is as a *financier* chiefly that we hear your praises chaunted in the city, and because there I feel myself more competent to form a judgment of your powers. When raised to your high office, the American war was over, this country was beginning to recover from an almost bankrupt state, there was a vast load of unfunded debt to be cleared off, and new taxes to be laid to pay the interest of it, and provide for the deficiencies of former years. You did indeed clear the market of the unfunded debt, by changing it into a five per cent stock, but you so little understood the terms you offered, that the holders made twenty per cent profit, and laughed at your wasteful prodigality. That you have imposed taxes with an unsparing hand is readily admitted, but we can admire your skill in laying them, neither in the subjects you have selected nor the mode of enforcing payment. It was by an increase of the commerce of Britain alone, that there was any prospect of increasing the taxes, so as to bring the public income to a level with the expenditure. Your taxes upon *calicoes*, *shops*, and *coals*, were therefore all impolitic ones, and you have been convinced of it ; the tax upon *maid servants* was cruel, as well as impolitic ; and that upon *carts*, and *waggons*, a heavy burden upon agriculture, already too much distressed. The taxes upon *gloves* and *perfumery* are in the highest degree vexatious in the collection ; and the new mode of laying the *post horse tax*, has introduced a dangerous and unconstitutional precedent. Spies and informers now swarm in every part of the kingdom, and distrust and discontent pervade the habitations of tradesmen and innkeepers. But the bringing of *tobacco* and *wine* under the excise laws, is a melancholy proof either of the very critical situation of this kingdom, or of your contempt of those principles which englishmen have been taught to reverence. The attempt to add these two articles to the list of exciseable commodities was given up by sir Robert Walpole, because he apprehended popular commotions ; but you more powerful, or the spirit of the people more subdued, have effected it, not only without blood-shed, but almost without opposition. During your administration the public revenue has been increased, but the public spirit of the people has been broken ; you have paid great attention to the raising of money—but none to cherishing in Englishmen an affection for the constitution.

But it is said that you excel in the details and calculations respecting commerce. I suspect that you are deficient in both. When the callicoe tax was in agitation, I remember well, that you surprized mercantile people, by contending, that it was the same thing whether an article of commerce came to the consumer wholly untaxed, or was taxed to any amount in the first stage of its manufacture, provided the

the tax was drawn back upon the sale. You displayed the same ignorance when the Irish propositions were under consideration, and conceived that british glass which pays a heavy excise duty on its first process, would be put upon an equal footing in the Irish market, with Irish glass which pays none, by barely permitting the amount of that duty to be drawn back upon the importation or sale of it. When you proposed to liquidate part of the national debt by appropriating a million a year for that purpose, your idea met with general approbation; but after you had consulted the late Dr. Price, who, whatever might be his character as a politician, stood unrivalled in calculations respecting finances, it was no proof of your sagacity that you selected the *worst*, and *least efficacious* of the plans he submitted to your consideration. Whether in the present situation of Europe, any plan was likely to be successful, may admit of some doubt.

While alluding to the jealousy with which the present administration views the establishment of societies for disseminating political knowledge, the author affirms, that previously to his entering on office, Mr. Pitt's own name had appeared at the head of one formed for the express purpose of obtaining a reform in the representation of parliament, which recommended *the institution of affiliated corresponding societies in the country towns.*

He asserts, that the present war has become 'personal to crowned heads,' and he denominates it 'the crusade of kings.' The high contracting parties in the treaty of Pilnitz, are termed 'conspirators;' our alliance with Austria and Prussia is said to originate in a wish to restore the ancient arbitrary monarchy of France, while the recal of the bishop of Toulon, and the duke of York's order to his troops 'to pay proper respect to the *host*, and all other religious processions,' is supposed to infer a wish 'for the restoration of the ancient persecuting religious establishment of France.'

After several observations on the impolicy of continuing the war, the revenues of the church are pointed out as a proper object for the consideration of a financier, as 2,500,000*l.* per ann., sold at forty years purchase, would produce a capital of 100,000,000*l.*, and the state might guarantee their present salaries to the clergy.

ART. XXXI. *The Case of the War considered. In a Letter to Henry Duncombe, Esq. Member of Parliament for the County of York.* 8vo. 24. pa. Pr. 1*s.* Debrett. 1794.

THIS letter of address to one of the members for the county of York, by one of his numerous constituents, contains a variety of melancholy observations, naturally called forth by the present unfortunate war. The author is equally averse to the proposition of Mr. Fox, for sending a minister to Paris, and to the invasion of France, in compliance with Mr. Pitt's wishes. He is afraid, that the nations of Europe will tire sooner of the war, than the country against which it is waged; and hints, that it was not the hostility of the French we had to dread, in the dissemination of their doctrines, but the predisposition of our countrymen to receive them. We shall select one very short passage: 'Yet, if Mr. Pitt, finding himself mistaken in the success which he expected, does not quickly avail himself of the error he has been

been in, and if he loses the opportunity of doing the next best thing to that of not getting wrong, namely, the getting right again as fast as he can, he will expose himself to be deemed either perilously firm in his own opinion, or to have views different from those he has avowed. And some expressions that have been thrown out about indemnity for our expences (a word very current in time of war, but rarely ever heard or thought of when that is over) makes me fear that the french possessions in the West Indies, are the golden apples that incite us to the contest, and, if so, the war must be necessarily protracted, till the proper time is elapsed, in which these possessions can be acquired—and then comes the great question, whether they will be worth the purchase?’

Ann. xxxii. The Contrast: being the Speech of King George III. at the opening of his Parliament, 1794; and the Speech of President George Washington, at the opening of the Congress of the United States of America, December 3, 1793. 8vo. 24 pages. Price 6d. Symonds. 1794.

BETWEEN a state at war, and a state enjoying a profound peace; between a nation consisting of fellow-subjects, and a people composed of fellow citizens; there may always be found ample room for comparison, and even for contrast. This is a position, very unfortunately for us, that was never more strikingly illustrated than at this present moment.

The king of Great Britain, after boasting of the protection afforded to the United Provinces, the recapture of Mentz, the successes of the allied armies on the Rhine, the temporary possession of the town and port of Toulon, the valuable and important acquisitions made in the East and West Indies, &c. evinces a determined resolution to continue the present war, and promises to order copies of several conventions and treaties with different powers, to be laid before his parliament. He further adds, that he would but ill consult the ‘essential interests’ of his ‘people,’ were he desirous of peace on any grounds ‘but such as may provide for their permanent safety, and for the independence and security of Europe;’ and expressly asserts, that the attainment of these ends ‘is still obstructed by the prevalence of a system in France, equally incompatible with the happiness of that country, and with the tranquility of all other nations.’ In addition to the fervent wish for the continuance of hostilities, three positions insisted on by his majesty naturally claim the attention of every reflecting mind:

1. That the French were the aggressors in the present contest;
2. That the justice of our cause is incontestable; and,
3. That a nation is incapable of judging of it’s own happiness; while a rival, an enemy at open war with it, is to be the arbiter of it’s domestic regulations.

George Washington addresses ‘his fellow-citizens’ in a speech of a far different complexion. He begins by recapitulating the measures adopted by himself as president of the American states, which had hitherto precluded any violent contest with the belligerent

gerent powers. He states what he has done of his own accord, in cases of emergency; but he requests, that his future conduct may be marked out, by means of positive laws.

The United States, in his opinion, ought not to indulge a persuasion, that, contrary to the order of human events, 'they will for ever keep at a distance those painful appeals to arms, with which the history of every other nation abounds.' 'There is a rank,' he adds, 'due to the United States among nations, which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known, that we are at all times ready for war.'

After these observations, dictated by political prudence, he proves, that the measures now recommended cannot experience the censure or jealousy of the warmest friends of republican government, as their defence will not be committed to a native standing army, or foreign mercenaries, 'but to a militia, who ought to possess a pride in being the depositary of the force of the republic, and may be trained to a degree of energy equal to every military purpose of the United States.'

Recurring to the petty disputes on the frontiers, he affirms, that every reasonable effort has been made, to adjust the difference with the Indians north of the Ohio, and that the 'executive' has also demonstrated great anxiety for peace with the Creeks and Cherokees; 'the former having been relieved with corn and with cloathing, and offensive measures against them prohibited during the recess of congress,' while 'to satisfy the complaints of the latter, prosecutions had been instituted for the violences committed upon them.'

After congress shall have provided for the present emergency, the president thinks, it will merit their most serious attention, to render tranquillity with the savages permanent, by creating ties of interest.

'Next to a vigorous execution of justice on the violators of peace, the establishment of commerce with the Indian nations in behalf of the United States, is most likely to conciliate their attachment. But it ought to be conducted without fraud, without extortion, with constant and plentiful supplies, with a ready market for the commodities of the Indians, and a stated price for what they give in payment and receive in exchange. Individuals will not pursue such a traffic, unless they be allured by the hopes of profit; but it will be enough for the United States to be reimbursed only.'

It is not a little remarkable, that while the ministers of this country seem desirous to clog the press from year to year, with new imposts and restraints, the president of this federal republic 'recommends a repeal of the tax on the transportation of the public prints,' as 'there is no resource so firm for the government of the United States, as the affections of the people, guided by an enlightened policy, and to this primary good nothing can conduce

conduce more, than a faithful representation of public proceedings, diffused without restraint, throughout the United States.

The speech of the king of Great Britain breathes war and taxes, while that of the president of the United States displays the energy of an able, and the benevolence of a good citizen, eager to cultivate the arts of peace, and yet not unprepared for that state of warfare, which he, and every honest man, must deprecate and deplore.

ART. XXXIII. *The Merits of Mr. Pitt and Mr. Hastings, as Ministers in War and in Peace, impartially stated.* 8vo. 80 pages. Price 2s. Debrett. 1794.

THE friends of Mr. Hastings have afforded an example of unabated perseverance in the defence of their patron, and the *protracted* trial of that gentleman has enabled them of late to contend with more success, than when, previous to 'a life of impeachment,' he was considered as a criminal deserving of the utmost severity of public justice.

We are here told, that the *late* governor-general of Bengal realized all the expectations held out to the people of England by lord Clive:—'by internal regulations, and beneficial foreign alliances, Mr. Hastings was enabled to clear off the existing debt—to accumulate a large sum in the treasury—to purchase valuable cargoes for the company, and to remit very considerable sums to Madras, Bombay, and China. Nothing can be more clear than this fact, that to the various regulations and foreign alliances formed by Mr. Hastings in the two first years of his government this country is indebted for the valuable stake she possesses in India. Yet all those regulations and alliances were severely condemned by the gentlemen whom the legislature appointed members of the supreme council; and they were also condemned by votes of a former parliament, moved by Mr. Dundas. The politics of Great Britain, a few years after, deeply affected her welfare in India, and Bengal had to support a war against the Marattas—afterwards against Hyder Ally Cawn, who was assisted by the French. France, in the course of the last war, sent eighteen ships of the line, ten thousand land forces, and at least ten millions sterling, to her islands, to be employed in the destruction of the British empire in India. England sent out a powerful fleet, and as many British troops as she could spare, from the pressing demands made upon her from other quarters. But she left Mr. Hastings to find resources as he could, for supporting seventy thousand men in the field. He did find resources, and he concluded a separate peace with Madagee Sindia, which was signed and ratified in october, 1781. The Maratta peace was concluded in may, 1782, and ratified the january following. The peace in Europe was proclaimed in India in june, 1783, and the peace with Tippoo Sultaun was signed in march, 1784. Mr. Hastings quitted India in february, 1785, leaving that great continent universally in peace; the provinces under his own immediate government, in the highest state of prosperity, and the general resources increased from *three millions* sterling a year to *five*. The truth of this statement is now fixed by *undeniable*

able evidence; but though the minister allowed him to be what lord Hood denominated him, "the preserver of India;"—though he concurred with the directors in acknowledging his *long, faithful, and able* services, Mr. Burke and Mr. Fox entertained very different sentiments. They accused him of leaving a country a *depopulated desert*, which he found a *cultivated garden*, and a majority of the late house adopted their opinion. He was impeached, and under that impeachment he has remained for *seven years*. One hundred thousand pounds has been expended by the nation in carrying on the trial; and since its commencement, a war in India has been necessarily pursued, and most honourably and advantageously concluded. Officers of high rank, who served in that war, have returned in time to deliver the *sentiments which the people of India* entertain of the impeachment. Not one of the millions, in whose name he was so solemnly impeached, has preferred a single complaint against him; but, *the voice of the country*, from *Hurdwar* in the north, to *Cape Comorin* approaching to the line, an extent of three thousand miles, is decidedly in his favour.'

In the course of the comparison between the public conduct of Mr. Hastings and Mr. Pitt, it is asserted, that the first increased the annual revenues of government more than two millions per ann., while the other created a surplus of one million, and that, nevertheless, the labours of the one were branded with the epithets of 'injustice,' 'oppression,' and 'robbery,' while those of the other experienced unbounded applause. Mr. P., about two years ago, calculated upon the probability of a very long peace, and told us what would be our situation at the commencement of the next century! Mr. H. *speculated* on the future state of India, and, notwithstanding the laughter 'of a set of men, whose malice and ignorance in India affairs is *unpardonable*,' all his speculations have been justified. The morality, 'so admirably laid down for India, is by no means calculated for a *more northern latitude*:' Mr. P. bullies Denmark, Florence, and Genoa, neutral and independent nations, without murmur, and almost without remark; and yet it is declared to be a *high crime and misdemeanour*, in Mr. H., 'to compel the subject of the state which he represented, to contribute to the support of that state, in war. In him it was a high crime to propose to fine him for his contumacy. In him it was a high crime to expel him; to make a fresh agreement with his successor, by which the nation enjoys and seems determined to keep, the many millions it acquired by that agreement, and two hundred thousand pounds a year *for ever*.'

In the postscript, dated June the 4th, 1794, it is affirmed, that all the great designs of Mr. P., 'as a war minister,' have miscarried. After stating the return of lord Howe, 'with a shattered fleet,' and the evacuation of Toulon, the delays, if not failure of lord Moira's expedition, &c., the author proceeds as follows:

'Such an event is new in the annals of Great Britain—a commissioner called from his retreat in Scotland, and equipped at an enormous expence—a nephew of the lord chancellor's relinquishing the honour of bearing *his purse*, and appointed to furnish

nish supplies to the southern army—another nephew of the learned lord made adjutant-general to that army—an expensive staff created to every department of the service—the gallant governor taken prisoner—neutral states threatened with British vengeance—protection promised to all who should join our standard—and after all, the place abandoned, and some of the miserable inhabitants left to glut the resentment of the republicans, before whom a British fleet, and a British army, were compelled to retire.’

Sir G. Elliott is acknowledged to possess a very considerable degree of *political sagacity*: ‘he discovered the imbecility of lord North in 1782, and quitted him when his majority was under twenty:’ and ‘he saw through the *evil designs* of his friend Mr. F. in the last session of parliament, and deserted him when he divided in small minorities.’

The following are some of the many severe remarks, to which Mr. Burke’s conduct is deemed justly obnoxious.

‘Undoubtedly Mr. B. is a very singular individual. He led one party for years on the subject of India, and has involved them in such a mass of absurdity, that they can neither advance nor retreat, without inconsistency. He embarrassed the same party, and rendered them unpopular, by his vehement declarations, during the memorable debates on the regency. Mr. Fox differed most decidedly from Mr. B., in every idea that he entertained, as to the *true policy of Great Britain*, as it has a reference to the affairs of France. Mr. Pitt, though he paid Mr. B. very great compliments, appears to have cautiously avoided every measure that might involve this country in war, until the threatened attack upon Holland compelled him to arm. Mr. Fox conceived it still *possible* to avoid a war; and whether his opinion was well or ill founded, it seems very extraordinary, that his entertaining such an opinion, should have annihilated a powerful party. Mr. B. totally quitted him, and carried over to Mr. Pitt, Mr. Wyndham, sir Gilbert Elliott, and many members of both houses. That Mr. B. was received with great respect, and that he has been treated with a pointed attention by Mr. Pitt, is perfectly clear. Whether he has been consulted is more than I can presume to say; but it is a very curious circumstance, that as long as Mr. Pitt was exposed to the almost daily invectives of Mr. B., *success attended him*. India flourished under that system which Mr. B. calls “most corrupt and oppressive.” The commercial treaty with France, brought great and solid advantages to England. Our intercourse with every quarter of the globe was extended, and our funds were deemed the best security in Europe for private property. But from the time that Mr. B. became the *panegyrist* of Mr. Pitt, the minister has been *unfortunate* in every important measure of his administration.’

ART. XXXIV. *Correspondance du General Miranda, avec le General Dumourier, les Ministres de la Guerre, Pache & Beurnonville, depuis Janvier 1793. Ordres du General Dumourier, &c.* General Miranda’s Correspondence with General Dumourier, and the

the Ministers of War, Pache and Beurnonville, since January 1793; and also Copies of the Orders issued to General Miranda, concerning the Battle of Nerwinden, and the Retreat which took place in Consequence of it. Printed at Paris during the second Year of the Republic. 8vo. 87 pages.

ON the discovery of Dumourier's treachery, general Miranda, a native of Spanish America, but an adopted citizen of France, was supposed to be implicated in his guilt. Having been arrested in consequence of this suspicion, and delivered over to the arm of the law, he printed the papers now before us, and submitted his conduct to the tribunal of the public, previously to his appearance before a *revolutionary* court of justice.

We shall take notice of such parts of this pamphlet as appear to be interesting, and leave the rest to the consideration of those who may be disposed to peruse the original.

The first letter, dated Jan. 5, 1793, is from Pache, minister of war, to general Miranda, investing him with the command of the army in Belgia. The second, dated Jan. 10, is from Dumourier, intimating the approaching rupture with England, and ordering the necessary preparations for the invasion of Holland. He tells M., that the stadtholder, dreading the *revolutionary spirit* of the people of the United Provinces, and especially of Amsterdam and the Hague, was about to retire to the island of Walcheren, which he had given orders to fortify, and meant to remain there, under the protection of the dutch and english fleets. He afterwards instructs him, 1st. to arrange matters so as to approach Zealand, and take possession of Dutch Flanders within twelve days; to seize first on the isle of Zuyd-Beveland, and then to convey his troops immediately afterwards to the isle of Walcheren, and thus anticipate the designs of the prince of Orange. In order to provide for the expences of this expedition, he advises him to assemble the monied men of Antwerp, at the *hotel de Ville*, and detain them until they have consented (*'ou de bon gré, ou forcement'*) to a loan.

2dly. To send a body of men, with a small train of artillery, to seize upon Venlo.

And, 3dly, to invest Maëstricht.

General Miranda, in his reply, dated Liege, Jan. 15, 1793, like an able and prudent officer, points out the difficulties that must necessarily occur in the execution of this plan, and tempers the enthusiasm of the commander in chief, by counsels suggested by experience. He first states the absolute want of necessaries for such an expedition, but trusts that this circumstance may be obviated by the activity of Petit Jean, the commissary. He then adduces his reasons for thinking the plan too complicated. He advises D. not to hazard an attack on Zealand, on account of the opposition to be expected from the brave islanders, who had formerly stopped the progress of the victorious and tyrannical Philip, because it must fall on the reduction of Holland, and because the english and dutch naval forces would impede, and perhaps check, the career of the french army. He once more states, in a postscript, that the scheme before alluded to, was *'impracticable,*

licable, according to the rules of military science ;' but adds, that he is ready to obey, and is only afraid, in case of success, that it would be attributed ' *casui & non arti.*' The advice of general M. was attended to by D. and the executive council.

In another letter from the commander in chief to M., dated Paris, jan. 19, D. states the amount of the forces in the Low Countries, on the 12th, exclusive of those under M., to be 50,000 infantry, and 5,800 cavalry, including the garrisons of Brussels, Mechlin, and Mons ; the army of the Ardennes, then commanded by Valence, amounted to 15 or 16,000, of which about 3000 were cavalry. He then proposes, that a *false attack* only should be made on Zealand ; that Maëstricht, Venlo, Gueldres, and Emmerick, should be seized on ; that they should march by Nimeguen and the heights of Amersfort, and then proceeding towards Utrecht, endeavour to get possession of the sluice of Muyden, whence they might easily go to Amsterdam. He recommends it to general M. to *sound* the disposition of the inhabitants of Rotterdam, &c., by means of a person whom he points out to him ; but he insists, 1st, to fix a certain number of days for his journey ; 2d, not to acquaint him with the names of any of the dutch patriots ; and, 3dly, to furnish him with no more money than what would be barely sufficient to defray his expences, promising him an ample recompence, provided the intelligence he brought proved satisfactory.

General M.'s answer encloses a return of the army of the north, which amounted, on the 23d of january, to 33,101, exclusive of the army and the garrisons of the Ardennes. We shall present the reader with an extract or two from D.'s letter, dated jan. 23, 1793.

' The catastrophe of the 21st will, in all human probability, convert all Europe into enemies. We are, however, still uncertain as to the conduct of England, which must determine ours in respect to Holland. The executive council, at the request of the English and Dutch, have appointed me to go into England, as ambassador extraordinary, on purpose to get a categorical answer relative to peace or war. In consequence of this resolution, orders have been sent to Chauvelin, the present minister, to return. To-morrow a secret agent, well known to both Mr. Pitt and Mr. Fox, will be dispatched, to demand of both parties, (the ministry and the opposition) that is to say, *of the whole nation*, a passport for me, and the assurance of being well received, whatever may be the event of my mission. It being a *yes* or a *no*, I am about to *demand*, as Cato did at Carthage, this business will not occupy more than a week.

' In the mean time, I shall set off to-morrow evening for Dunkirk, whence I am to pass on to Ostend, Nieuport, Bruges, and Antwerp, at which place I shall arrive by the 30th at farthest. I mean to stop at Antwerp, and order my horses to meet me there ; and shall afterwards proceed through Ruremonde, Maeseyck, and Tongres, whence I shall proceed to Liege, where I am to have an interview with you.

' A confidential person is to be sent to the Hague to require my lord Auckland, and the grand pensionary van Spiegel, to
8 come

come and negotiate with me, according to their own demand, on the frontiers between Antwerp and Breda.

‘ My short stay at Antwerp will be sufficient to enable me to receive dispatches from the minister le Brun, who will transmit me the answer of the court of St. James’s. If this answer be categorical and amicable, as some still flatter themselves, then I shall either pass through Paris, to receive my final instructions, or proceed according to the opinion of the council, and embark at Calais. On the other hand, should the reply be either peremptory or evasive, I shall attack Maestricht in the course of eight days after the receipt of it, and shall make a general movement to cover the siege of that place, while you take possession of Venlo, where there is no more than one battalion in garrison.

‘ Do not mention a single word concerning these negotiations; not that I incline to make a mystery of them, but because they ought to be considered as secrets, until they have either failed, or proved successful.

‘ These measures are grand and noble: if they succeed, we shall diminish the number of our enemies, and carry on the same war as during the former campaign. If they should fail, we shall anticipate the English and Prussians. We shall astonish them by our attack on Holland; we shall make a grand *diversion*, which will save Custine’s army, and peace, perhaps, may be then more easily obtained: and, indeed, it is to this point that every thing must tend, for reasons which I shall afterwards disclose to you.’ The above extracts exhibit the wishes of the executive council, and their *then* confidential general, relative to Great Britain, and, we think, are decisive, as to the question respecting the *aggressors* in the present contest.

A letter from Miranda to the citizen Pache, minister of war, dated Liege, feb. 2, 1793, announces the capture of the forts of Stevenswerdt and St. Michael, by the troops under the command of the former, although he had not received any *official account* of the declaration of war against Holland. He at the same time communicates the orders issued by him, of his own accord, to the army, on hearing ‘ of the glorious death of the citizen Pelletier, the illustrious martyr of liberty.’

General M. informs D., in a dispatch dated from Hochtén, feb. 25, 1793, that he was before Maestricht, and that it was on fire in no less than five different places, in consequence of the bombardment. The army, or rather detachment, employed in the investment, did not exceed 12000 men.

General Valence, in a letter addressed to general D. dated Liege, March 2, 1793, observes, ‘ that their dream concerning [the conquest of] Holland, is now over,’ as general Lanoue had been attacked in the neighbourhood of Aix la Chapelle, and forced to retreat.

On receiving this intelligence, Miranda, who had foreseen the possibility of such an event, made a masterly retreat, and seems to have conducted himself on this, as on all other occasions, like an able and experienced veteran. While Valence and several

of the generals were in despair, he alone assumed a republican firmness, and appeared undismayed.

After Dumourier had relinquished his attempt on Holland, and entered into a *perfidious* correspondence with the enemy, with a view to betray his native country to a cruel and exasperated foe, he attempted to seduce Miranda, but all his efforts proved ineffectual.

A letter from Pethion, dated march 13, 1793, intimated to M., that suspicions were entertained of a plot against the republic, and besought him to unbosom himself to him on this subject. M. in reply, informed the deputy, that he was no longer consulted by the commander in chief, who was directed intirely by general Thevenot. He did not think, that there was any thing *treasonable* in the conduct of the superiour officers during the skirmish in the neighbourhood of Aix-la-Chapelle; but he observed, that the *corps* intended for the defence of the Rôer had exhibited repeated instances of negligence, and had committed the most serious mistakes; he also accused general Valence of being at Liege instead of his post. The battle of Nerwinden, he thought, justified the suspicions entertained against the officers consulted by Dumourier, who did not possess a degree of republicanism sufficient to shelter them from blame. He added, that he deemed it very strange, to attack an army of 51000 men, posted advantageously, and supported by a very formidable artillery, with an inferiour body of troops, labouring under the disadvantage of ground, and without even reconnoitering their position. On this occasion he himself led three out of five columns in person.

General M. concluded his letter with professions of the purest patriotism: acknowledged that there was but too much room for suspicion; and solicited an interview on purpose to tell what he could not communicate in writing.

It is impossible to read this pamphlet without being convinced of Miranda's innocence, and rejoicing at the decree of the revolutionary tribunal, which restored him to liberty.

ART. XXXV. *Hints; or a short Account of the principal Movers of the French Revolution.* 8vo. 56 pages. Price 1s. Egerton. 1794.

THIS pamphlet seems to be written for the express purpose of discountenancing every effort in favour of civil liberty: but as the arguments contained in it are entirely founded on the unjust and obnoxious position, that the late revolution in France, instead of being a subject of gratulation, is an event deserving reproach, we apprehend that the danger will be inconsiderable. After falsely accusing Voltaire, Rousseau, d'Alembert, and Diderot with 'a disregard both of religious truth, and moral practice,' and attributing to them 'the seeds, of which the people of France are now gathering the venomous and empoisoned fruits,' the author, by way of deterring others from every future effort in the cause of freedom, undertakes to describe 'the fate and fortunes of those individuals, who were first and principally instrumental in putting this huge and terrible mass [of the french nation] in motion.'

The

The late duke de la Rochefoucault is said to have been murdered 'by the connivance of the very man (Condorcet) whom he had raised to eminence, and distinguished by the most zealous kindness.' The propagation of an *unsupported* charge like this is only inferior in point of malice, to the invention of it.

'We now come to an individual, who for many years provoked and interested the curiosity of the world, on the theatres both of Europe and America; whose zeal in the cause he vindicated is almost without example; whose fortunes have been marked by all the varying shades of the politician, the patriot, and the rebel; but whose character has still defied the pen of the historian, to decide whether he is more deserving of censure for his earlier conduct, than commiseration for his present sufferings. We speak of

LA FAYETTE,

of that la Fayette, at one period the pride of France; the idol of America; we may almost add, the terror of Britain; of that la Fayette, to whose standard, in the year 1789, all who looked for a change, all who wished, all who promoted it, flocked as to a common centre. His life will doubtless hereafter be written in detail; and perhaps, one more interesting was never exhibited in the field of history. The more striking circumstances of it, are already too well known for us to specify more than the last important catastrophe. La Fayette is now immured a close prisoner in one of the castles belonging to the king of Prussia, from which it does not seem probable that he will ever be liberated.'

The character of Mr. Bailly, is said to resemble that of Belial, as drawn by Milton; Petion is represented as *gifted* with similar powers; and the abbé Maury is accused, 'as a mixture, like many others of his brethren, of great talents, and great vices.'

'Pelletier de St. Fargeau

'Excites some commiseration. He was a confirmed republican, but he has left a character for rectitude and a high sense of honour. But whatever were his motives, he voted in every motion against the king, and finally for his death without any interval of delay; and there must probably have been some very strong circumstance of severity on his part against their master, which rendered him so immediately and particularly offensive to the royalists. He survived the king but a very short period;—he was assassinated in a coffee-house at Paris, by one of the body guards of Louis.'

'Brissot, or Brissot de Warville.'

'This man may probably be ranked among the first leaders and principal instigators of all the mischiefs which have desolated France. He was one of the earliest members of the jacobin club, and long before the degradation of the monarch openly recommended a republican form of government to his countrymen. A volume might easily be written upon this man's fate, from his rise as a journalist of eminence and popularity, to his last fatal exit on the scaffold, as the leader of a faction against the metaphysical and unintelligible indivisibility of France. We have little more to do with his character * in

* * He was infirm in body, but a very bold man. When the other deputies of the convention walked always abroad with pistols in their girdles, and a cutlass at their sides, Brissot paraded the streets of Paris, though obnoxious to many, with nothing but a little switch.'

this place, than we have already written; but we wait with impatient curiosity to hear, when the parliament shall meet, what his two noble friends in our house of peers may have to alledge in vindication of his immaculate honour, and glorious death for his country.' There is scarce a work in our language that contains so many *unauthorised assertions*, in such a small compass, as are to be found in the following character:

'No man, it will not be denied, has been more necessary to the enormities, murders, and miseries of wretched France, than Thomas Paine. It is, therefore, very consistent with our plan to represent, from the best sources of information, his present circumstances and situation in France. Let it first be remembered, that this man, whose name future generations will have cause to execrate, was driven from England to America by his crimes; he was again vomited back from America to this country, with the contempt and abhorrence of those whom he called his friends; lastly, he was sent as a scourge to France, not daring to await here the consequence of his villainies. In France he has had full and uninterrupted leisure to spit forth all his poison. The fruits, unhappily, we know, but the venom will probably ere long reach himself. Paine was a Brissotine—Brissot was his earliest, dearest friend—the partner of his counsels—his second self. Paine is the only man of this party, whom the vengeance of the convention has not yet reached. But Paine is aware of the danger of his situation—he has made more than one effort to escape to America—hitherto in vain; and not only in vain, but it has been gently hinted to him, that if he values his life, he must forbear to repeat these efforts. Thus, then, we behold the great hunter caught in his own toils;—the master builder in the midst of the ruins of the edifice, which his own mischievous labours erected.—We need make no farther comment.'

Instances of persecuted virtue, cannot appal any but the timid and the cowardly. In our country, Sydney and Russel perished on a scaffold; Hampden in the field of battle; Milton in obscurity, and almost in want; and yet what generous bosom does not wish to emulate those great and intrepid men, who, even in death, cherished the flame of patriotism, and afforded a glorious and instructive example to an applauding posterity!

ART. XXXVI. *The Anarchy and Horrors of France, displayed by a Member of the Convention.* 8vo. 27 pages. Price 1s. Parsons. 1794.

THIS is an abridgement of Mr. Brissot's pamphlet, noticed in our last number, with the addition of an intemperate preface, in which that celebrated legislator is called 'a son of anarchy,' 'an arch-infligator of confusion,' &c. and the troops of France are termed 'numerous armies of unprincipled russians.'

ART. XXXVII. *A Discourse occasioned by the National Fast, Feb. 28, 1794.* By W. Fox. 8vo. 16 p. pr. 3d. Gurney. 1794.

AT a period set apart by civil and ecclesiastical authority, for *fasting, humiliation, and prayer*, the public will, no doubt, be desirous to learn the sentiments of a *layman*, relative to the propriety of such awful appeals to heaven.

In a former publication (see a Discourse on 'National Fasts,' by W. Fox, *Analyt. Rev.* Vol. xvi, p. 179), the same author exclaims against the daring absurdity of associating religious rites with the criminal purposes of ambition and revenge; and animadverts, with much severity, on the sacrilegious conduct of those men who would rush into the presence of the divinity, in order 'to claim him as a partner in their guilt, and demand his assistance in perpetrating their crimes.'

The present discourse is ushered in by some prefatory observations on the conduct of governors in general, and especially of those who are taught by the constitution to believe, 'that they are amenable only to heaven.' If we be to give credit to 'history,' or choose to investigate 'the nature and source of human actions,' we shall not be disposed to flatter ourselves with utopian ideas of their perfection, or imagine 'that any peculiar eminence in virtue will be their distinguishing characteristic;' as it does not appear very rational to believe, 'that their conduct should be exemplary in proportion as the means of committing crimes are in their power, as the temptations to commit them become more powerful, and in proportion as the fear of punishment is removed to a period which mankind are apt to consider as uncertain or remote.'

The dignity of government, as we are now taught to believe, requires that those who administer it 'should be enthroned in wisdom and virtue, as well as in power;' and nothing can be more libellous than to suppose those who govern us 'are weak and wicked like ourselves.'

'It has become expedient,' continues the author, 'not merely that the moral principle of human action should be relaxed in their favour, but that its very nature should be so absolutely changed, that the very line of conduct which is deemed essentially requisite for obtaining the slenderest decency of character amongst men, may not merely be trampled on by them with impunity; but the very idea that they conduct themselves on such vulgar principles, is deemed a reproach to the sublimity of their character. And we see a system of ethics framed for their use, called *political* morality; and this prefix has such a wonderful effect, that evil is instantly changed into good, and good into evil: nay, that conduct, which if pursued by any other member of society, shall bring on him infamy and punishment, may be adopted by this elevated order of men with *eclat*, add splendor to their characters, and be resounded through the world as the foundation of their fame. It may possibly be lamented, that this new ethics has not been reduced into a system; but this, from its very nature, is impracticable, its leading feature being the lawfulness of violating all principle; and were propriety of language regarded, *contra-morality* might be its appellation.'

'To deprive our fellow-creature of that life which was the gift of his Creator, seems, on common principles, an offence of a most tremendous nature: when an instance of it occurs in civil life, it awakens our attention, excites our horror, and draws down on the culprit the vengeance of society; but let those who govern nations order their bands of ruffians on the bloody work,

it

it is then, it seems, no longer *murder*, it assumes the appellation of *war*, and becomes honourable in proportion to the extent of the misery it occasions; we then receive, with exultation, the news of tens of thousands killed and mangled in one dreadful heap; and whatever sentiment may be excited by the violent death of an individual, yet by extending the idea to thousands and to millions, all our horror instantly vanishes, our minds become reconciled to their dying agonies, and to the still more dreadful circumstance of the tortures of the wounded, condemned to drag a mangled and mutilated body through the miserable remnant of life, while the wretched inhabitants of the seat of war are involved in calamities so dreadful, that the human mind is scarcely capable of conceiving their extent and diversity.

Mr. F. reprobates the idea of 'going abroad in quest of blood and slaughter, under the pretence of guarding against *future and supposed dangers*;' he asks, if it be lawful to stab every man, from whom we imagine it *possible* to receive an injury? or to burn his house, and murder his family, in order to secure ourselves, by disabling him from effecting his wicked purposes? He ridicules the idea of 'the imaginary point of honour;' and very justly remarks, that neither Falkland islands, nor Nootka sound, could reimburse the expences of any contest concerning them:—'national honour was the pretext; yet, what a *drawcanfir* should we deem the man, who desolated a parish, and murdered the inhabitants, because the 'squire or the parson had affronted him!'

After a variety of miscellaneous remarks, suggested by the present critical posture of public affairs, the author concludes with some severe animadversions on those who attempt to disgrace religion, by associating their crimes with christianity; and calls upon all good men to 'resist the thought of recognising the criminal union,' and to recollect, 'that whatever rule of conduct our governors may adopt, we must be guilty if we take part in any which is not conformable to that law, by which we, at the least, must be judged at the last day.'

L A W.

ART. XXXVIII. *Laws concerning Property in literary Productions, in Engravings, Designs, and Etchings: useful for Authors, Booksellers, Engravers, Designers, and Printers. Shewing the Nature and present State of such Property, and the Mode of securing it.* 8vo. 136 p. pr. 1s. 6d. Jordan. 1793.

LITERARY property was subject to a considerable degree of uncertainty, until, by the decision of the house of lords in 1774, overturning a previous judgment of the court of king's bench, and a decree of the court of chancery, it was established, 'that an author had, at common law, a property in his work, and the sole right of printing and publishing the same; and that when printed or published, the law did not take this right away, but that by the statute 8th Anne, an author has now no copy-right after the expiration of the several terms created thereby.' The statute

statute here referred to (8th Anne, ch. 19. A. D. 1709) is intitled, 'An act for the encouragement of learning, by vesting the copies of printed books in the authors or purchasers of such copies, during the times therein-mentioned.' It is enacted, by this statute, 'that the author of any book, or his assigns, shall have the sole liberty of printing it, for the term of 14 years, and no longer; but if, at the end of that term, the author himself be living, he shall have the sole right to the printing thereof for another term of 14 years; and if any other person shall reprint, or import the same, or expose it to sale, being so reprinted, or imported during these periods, without the consent of the proprietor in writing, such books shall be forfeited, and the offender shall forfeit one penny for every sheet.' It is also enacted, 'that in order to intitle the author or proprietor to prosecute any person for reprinting his book, he shall, before the publication, enter it in the register-book of the company of stationers.' The fourth section gives a power to the archbishop of Canterbury, the lord chancellor, and others, on complaint that books are sold at an unreasonable price, to reduce the same. Sect. 5. enacts, that nine copies of each book shall, before publication, be delivered to the warehouse-keeper of the company of stationers, for the use of the university libraries of Oxford and Cambridge, the libraries of the four universities of Scotland, the library of Sion college in *London*, and the library belonging to the faculty of advocates at *Edinburgh*; and if this be not done, the proprietor, printer, or bookseller, shall forfeit the value of the books, and also 5*l.* for every copy not delivered.

The universities having been alarmed at the decision of the house of lords, applied for, and obtained an act of parliament, establishing, in perpetuity, their right to all the copies given them heretofore, or which might hereafter be given to, or acquired by them. This was accordingly complied with, by stat. 15 Geo. III. c. 53, A. D. 1775. This latter act also amends the act of 8th Anne, respecting the registering of works at stationer's hall; in doing which, the title to the copy of the whole book, and every volume thereof, must now be entered.

By the 8th Geo. III. c. 13, A. D. 1735, intitled, 'An act for the encouragement of the arts of designing, engraving, and etching historical and other prints, by vesting the properties thereof in the inventors and engravers, &c. it is enacted, that 'after the 25th of June, 1735, the property of historical and other prints shall be vested in the inventor for 14 years, from the day of publishing thereof; the name of the publisher must be engraved on each print; and if any person pirate the same, he shall forfeit the plate wherein the design is so pirated, and all the copies taken therefrom, to the proprietor, and also the sum of five shillings (half to the king, and half to the person suing) for every such copy.

A second act 7th Geo. III. c. 38, A. D. 1766, amends the former, and gives the engraver of any print, taken from any drawing whatever, the same protection, under the same penalties, as the engraver of any print from his own drawing. A third stat.

17th Geo. III. c. 57, A. D. 1777, still further secures the property of prints, to inventors and engravers, by enabling them to procure a verdict for such damages as a jury shall assess, against the importers, copiers, &c. of their works.

The reports quoted in this pamphlet are calculated rather to confuse than enlighten any other except professional men. s.

BOOKS FOR CHILDREN.

ART. XXXIX. *Evening Recreations; a Collection of Original Stories, for the Amusement of her Young Friends.* By a Lady. Small 8vo. 220 pages. Price 2s. 6d. Deighton. 1794.

THIS is a pleasing collection of moral stories, adapted to the understandings of children of eight or ten years of age, and very well calculated to impress their minds with sentiments of domestic affection, humanity, and generosity. Several curious facts, both in geography and natural history, are occasionally interwoven; and the whole is written in an easy style, but neither particularly elegant, nor sufficiently correct. In books for children, great care should be taken not to admit grammatical inaccuracies; such for example as *lay* for *lie*, *who* for *whom*, and the like.

D. M.

MISCELLANEOUS.

ART. XL. *Refutation of the Charges brought by William Vanderstegen, Esq. against Mr. Thomas Weston, and other Merchants concerned in the Salt Trade, so far as those Charges respect the Thames Street Company of Salt Importers.* 8vo. 41 pages. Price 1s. Robinsons. 1794.

THE defence of the Thames-street Company of Salt Importers is prefaced by some just observations on mercantile reputation, which, 'like female chastity,' is said to be 'susceptible of the slightest breath of slander.'

'As to Mr. Vanderstegen's enmity to us,' say they, 'that is easily accounted for. We refused to take any more of his *near relation's* Mrs. Amelia Stewart of Portsea, salt; and for the best of all good reasons—it did not answer our purpose, and we were losers by the connexion. We set it down to this cause, as for a series of antecedent years there was no complaint from Mr. Vanderstegen to the commissioners, although the usage of the meters, and the officers, was at that time as it now is. Nothing was then wrong; but the moment that the Thames-street company dropped all connexion with Mr. Vanderstegen's *relation*, Mrs. Stewart, then that company and the salt-meters, the custom-house officers, and the commissioners, were the worst men existing, and the revenue was defrauded of 100,000l. per annum.'

The asperity, with which this pamphlet is written, is apologized for under the pretence 'that he who attempts to assassinate reputation, is entitled to no mercy in that chastisement he has earned.' o.

LITERARY INTELLIGENCE.

THEOLOGY.

ART. I. Gottingen. *J. D. Michaelis Observationes philologicae & criticae in Jeremiae Vaticinia & Threnos, &c.* J. D. Michaelis's philological and critical Remarks on the Book of Jeremiah, and his Lamentations, published, with the Addition of many Notes, by J. Fr. Schleusner, Ph. & Th. D. & Prof. 4to. 442 p. 1793.

We have not been without hopes, that some valuable gleanings would be collected from the loose papers of the late learned Michaelis, and these hopes are here answered: at the same time we are happy to find, that those papers have fallen into such judicious hands, particularly as prof. S. has added greatly to their worth by his own annotations.

Jen. Allg. Lit. Zeit.

ART. II. Jena. *J. D. Michaelis zerstreute kleine Schriften gesammelt.* A Collection of the smaller Tracts of J. D. Michaelis. Part I. 8vo. 218 p. 1793.

Many pieces of eminent writers being dispersed through periodical publications not now to be procured, a judicious selection of them must be acceptable to the studious. The plan of this before us appears to be a good one, and it begins well with the tracts of Michaelis. Those here given are a Physical Essay on the Time of the Tides in the Red Sea compared with the Time of the Hebrews passing it, translated from the french, with Remarks, and an Essay on the Reasons why the Law of Moses takes no Notice of Infanticide. In the latter are many good observations on the prevention of childmurder. This collection is also published under the title of

Auswahl zerstreuter vorzüglicher Aufsätze theologisch-philologischen Inhalts, ein Repositorium für Theologie und Bibelstudium. A Collection of theologico-philosophical Essays selected from various Publications; or a Repertory of Theology and Biblical Literature.

Jen. Allg. Lit. Zeit.

ART. III. Königsberg. A second edition of the Essay on Revelation [see our Rev. Vol. XIII, p. 469] has been published, with corrections and additions, now making 249 p. 8vo. From the striking similitude of style and method it had been generally ascribed to one of our most celebrated authors; to this edition, however, we find prefixed the name of J. Gottlieb Fichte.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. IV. Parma. *Del Corragio nelle Malattie, &c.* A Treatise on Fortitude in Diseases: by Jos. Pasta, first Physician of Bergamo. 8vo. 1792.

Dr. P., considering fortitude as of great moment in promoting recovery from disease, examines into its effects, and the circumstances which augment, diminish, or totally repress it. Amongst the causes

VOL. XVIII.

R

that

that add to a patient's courage the Dr. reckons confidence in a physician, or in the efficacy of certain remedies; and he asserts much may be done towards heightening it by music, wine, opium, and the presence of intimate friends.

L'Esprit des Journaux.

ART. V. Duisburg. *D. C. Arnold Kortum—vom Urin, &c.* Dr. C. A. Kortum on Urine, as a Sign in Diseases, and on the Arts of Water-Doctors, when they tell Diseases from it. A popular Book, useful also to young Physicians. 8vo. 147 p. 1793.

This book may be of use both to the young physician and to the vulgar, but principally as an exposition of the tricks of water-doctors.

Jen. Allg. Lit. Zeit.

ART. VI. Copenhagen and Leipzig. *Medicinisches Journal von J. C. Tode.* The Medical Journal: by J. C. Tode, Physician to the Court, and Prof. of Physic. Vol. I. Part I. 8vo. 108 p. 1793.

We are happy to meet prof. T. again before the public. The journal he now offers us is principally, though not altogether, a review of medical works, and the prof. gives in it a convincing proof, that it is not necessary for good criticisms to be anonymous.

Jen. Allg. Lit. Zeit.

S U R G E R Y.

ART. VII. Naples. *Memoria sulla Forza del Alkali Fluore per fermare l'Emorragia, &c.* Essay on the Property of caustic volatile Alkali to stop Hemorrhage from Veins or Arteries: by Dr. Jos. Mary la Fira, and Gaeton his Son: published by Command of his Majesty. 8vo. 47 p.

Dr. P. having cut off the comb of a cock, an hemorrhage ensued, which nothing could stop. Accidentally letting fall on it a few drops of caustic volatile alkali, diluted in water, the bleeding immediately ceased. This induced him to try farther experiments. The first was with a sheep, the crural artery of which he divided. A pledgit wetted with the abovementioned liquor stopped the hemorrhage immediately. To assure himself, that the suppression of the bleeding was not occasioned by the spontaneous contraction of the muscular fibres, and the retraction of the artery, Dr. P. repeated the experiment on a goat, and caused the artery to be kept from retracting under the muscles by means of a tenaculum. The hemorrhage was profuse, but the styptic occasioned it's cessation. Encouraged by this success, the Dr. desired several gentlemen to be present while the experiment was reiterated. The event being equally fortunate, Dr. P. read a memoir on the subject, at a public meeting of the royal college of Avizzini; when he amputated the thigh of a goat, and stopped the bleeding in the same way without difficulty. Some time after the Dr. was called to a countryman, who had a violent hemorrhage from the nose. The volatile alkali stopped it instantly; but it returned in about three hours more copiously than before. The same remedy, however, again stopped it, and it returned no more. At length the author repaired to Naples, and the king directed professors Vairo, Cotugno, and Sementino, to be present at his experiments, and give an account of their success. On this occasion, the expectations of the company were

were completely fulfilled. The proportion of the caustic volatile alkali employed by Dr. P. in his styptic is four ounces to a pound of water.

L'Esprit des Journaux.

ART. VIII. Nuremberg. *K. K. Siebold's—chirurgischer Tagebuch.*

The chirurgical Diary of C. Gaspar Siebold, Physician in ordinary to the Prince of Wurzburg, Teacher of Surgery, and first Surgeon to the Julian Hospital. 8vo. 229 p. 6 plates. 1792.

A collection of cases, related with fidelity, and without any attempt at ornament, by a man who has had considerable opportunities of practice during five and twenty years, and has experimented different methods in various maladies, cannot fail of being acceptable. One hundred are selected for the present by Mr S., and he gives us hopes of more. We must particularly recommend them to such surgeons as have an immoderate aversion to the knife.

Jen. Allg. Lit. Zeit.

A N A T O M Y.

ART. IX. Gießen. *D. F. G. Danz—Grundriss der Zergliederungskunde des ungeborenen Kindes, &c.* Anatomy of the Fœtus, in the different Periods of Gestation: by Dr. Ferd. G. Danz, Prof. of Med.: with Remarks by Prof. Sömmering. 2 vols. 8vo. About 500 p. 1793.

This work is principally a compilation. Prof. D. gives us little of his own, but he has followed the best authorities, and arranged his materials with much care and judgement.

Jen. Allg. Lit. Zeit.

B O T A N Y.

ART. X. Vienna. *Oestreichs allgemeine Baumzucht, &c.* The complete Austrian Nurseryman, or Delineations of indigenous and exotic Trees and Shrubs, which are possible or useful to be planted in Austria: by F. Schmidt, Gardener to Prince Kaunitz. Nos. I.—IV. Fol. 4 sheets letter press, and 15 coloured plates, each: Price 5 r. 1792.

The English were the first, who, at no remote period, introduced the trees of America into their pleasure grounds, to gratify the sight with a variety of new objects. Through Hanover their taste pervaded Germany, where it spread with great celerity, so that we are not now content with a few clumps of exotics, but have converted far more useful orchards into english gardens as they are called. Hence foreign trees and shrubs have grown into a new article of commerce; and a new branch of authorship has arisen, employing both the learned and unlearned. Mr. S., however, is far beyond any of his competitors, particularly in the accuracy and beauty of his plates. His descriptions, too, are good; and every thing necessary respecting the culture and use of each plant he describes is given with sufficient brevity.

Jen. Allg. Lit. Zeit.

ART. XI. Prague. *Francisci Wilibaldi Schmidt, &c., Flora Boëmica inchoata, &c.* The Bohemian Flora, containing the indigenous Plants of the Kingdom of Bohemia: by F. W. Schmidt, Extraordinary Professor of Botany in the University of Prague. Century I. Fol. 88 p. 1793.

A Bohemian Flora must be highly acceptable to the botanist, and we are happy to find it in such hands: but we could have wished prof. S. had compressed his letter press into a much smaller compass, which would have enabled him for the same price to furnish us with plates of the new species of plants; and this would have been the more welcome, as he certainly delineates plants with more elegance and fidelity than any person we know. Prof. S. has drawn two figures of each plant indeed, but these can be seen only by those who have access to the library of the university, or to that of his patron, count Canal.

Jen. Allg. Lit. Zeit.

ART. XII. *Leipfic.* Prof. Retz has published the 6th and last fasciculus of his Botanical Observations [see our Rev. Vol. v, p. 248], containing three plates, and 67 pages of letter press. In it are descriptions of twenty-four species of epidendrum, made in the East-Indies, by the late J. G. König, of whose dried specimens prof. R. has a great number more, but they are in such a state, that he could make no use of them.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XIII. Frankfort. *Fortsetzung der Beyträge zu den Vorstellungarten über Vulkanische Gegenstände, &c.* Continuation of the Essays on Volcanic Products: by C. W. Nöse. 8vo. 158 p. 1793.

This small but interesting tract of an indefatigable mineralogist is divided into three sections. The first, under the title of *observations*, contains descriptions of many remarkable fossils from Etna, Vesuvius, the valley of Rocea, the isle of Skye, and the neighbourhood of the Rhine. In the second, entitled *literature*, Mr. N. examines every mineralogical publication worth notice, that has appeared since his *Beyträge*, and gives an account of what they contain of importance. Under the head of *criticism*, we have, in the third, a methodical examination of the different opinions concerning the origin of basalt. After duly weighing the arguments brought in support of each, Mr. N. decides in favour of those, who maintain, that all basalt has been originally produced in water, without fire having any thing to do with it's formation; and where there are evident appearances of the agency of the latter, these have taken place subsequently to it's original production.

[We recollect, in the *Journal de Physique*, for february 1792, a strenuous advocate for the production of basalt by fire adduces as an incontestible proof of that hypothesis six small basaltic columns regularly formed, of five of which the angles were perfect and well defined, whilst those of the sixth had apparently undergone an incipient fusion. To us it appeared an evident proof of the reverse; namely, that they had been formed by regular crystallization in water, and had afterwards been exposed to the action of fire, which had not been sufficiently powerful and long continued to fuse the whole mass, but had effected the fusion of those angles which were most exposed to it's action.]

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XIV. Prague and Dresden. *Beschreibung der berühmten Uhr- und Kunstwerke am Altstädter Rathhause und auf der Königlichen Stern-*

waute zu Prag, &c. A Description of the celebrated Timepieces and mathematical Instruments at the Old Townhouse and in the Royal Observatory at Prague: by Ant. Strnadt. 4to. 56 p. 1791.

To give an account of the curious clock at the townhouse, and the instruments at the observatory, would take up too much of our room; but they are well worth describing. *Jen. Allg. Lit. Zeit.*

ASTRONOMY.

ART. xv. Berlin. *Sammlung astronomischer Abhandlungen, &c.* A Collection of astronomical Essays, and Observations: published by J. E. Bode. First supplementary Volume to his Astronomical Ephemerides. 8vo. 266 p. 2 plates. Price 1 r. 1793.

This collection is of similar materials with those which Mr. B. has been accustomed to give in his Ephemerides; but having more than he could conveniently introduce into these, he has thought proper to publish this supplementary volume, which will be followed by more, if it meet sufficient encouragement. Its valuable contents are: 1. Extracts from Harriot's manuscripts, found in England by Mr. von Zach, in 1784. These consist of observations of the comets of 1607 and 1618, which are far more accurate than any contemporary ones, and prove H. to have been one of the best astronomers of his time. Mr. von Z. has also given an account of H.'s assistants, Torporley and Allen, and interspersed various literary information. At the end he has subjoined descriptions of some scarce cometary medals found in Gotha. 2. On Douw's method of finding the latitude by two observations of the sun. 3. Improved method of finding the altitude of the sun or a star by the declination and elevation of the pole: by Mr. Bode. 4. On ascertaining the clearness with which a fixed star may be seen in a reflector: by prof. Spath. 5. Extract from a journal of astronomical observations at the observatory at Montauban. 6. On the accuracy of astronomical observations since Flamsteed's time: by Mr. Wurm. 7. Astronomical observations and remarks: by count Bruhl. 8. On the differential calculation of plane triangles: by Camerer, of Paris. 9. Astronomical observations at the royal observatory at Prague. 10. New method of making accurate experiments on the length of the pendulum expeditiously: by Mr. von Zach. 11. Astronomical observations: by Flauguergues, at Viviers. 12. On the daily aberration of the fixed stars: by Camerer. 13. Thoughts on the physical causes of the mean obliquity of the ecliptic, and of the inclination of the planets in general to their orbits: by Nieuwland. 14. Determination of the time of true noon, or of the culmination of a star, by a single altitude: by col. von Tempelhoff. 15—17. Astronomical observations and remarks: by Dr. Koch, of Danzig, Mr. Buss, of Copenhagen, and De la Lande. 18. Extracts from a tour in the Harz and Brockengebirge: by Mr. von Zach. 19. Geographical observations: by lieut. Vent, of the army on the Rhine. * An unexpected advantage of the croisade against the french!

Mr. Bode has published likewise his Astronomical Ephemeris for 1796 (8vo. 244 p. 1 plate: price 1 r.), which as usual contains much valuable matter. *Jen. Allg. Lit. Zeit.*

- ART. XVI. Leipzig. *Christian Frid. Rudiger, Prof. ext. Phil. & Ast. pr. de Effectu Refractionis, &c.* Method of computing the Effect of Refraction in the Rising and Setting of the Stars: by C. F. Rudiger, Prof. &c. 4to. 1792.

Prof. R. gives a very accurate formula for calculating the effect of refraction, which, computed in the common mode, sometimes occasions an error of five or six minutes. It may also be applied to ascertain the duration of twilight, or the length of time that passes during the rising or setting of the sun. *Jen. Allg. Lit. Zeit.*

GEOGRAPHY.

- ART. XVII. Paris. *Exposé des Opérations faites en France en 1787, pour le Jonction des Observatoires de Paris & de Greenwich, &c.* Account of the Operations in France, in 1787, for the Junction of the Observatories of Paris and Greenwich: by Messrs. Cassini, Mechain, and Legendre. 4to. 1791.

[The operations of major general Roy have already come before us [Vol. VIII, p. 47], as detailed by him in the Philosophical Transactions, and we have here an account of those of the french mathematicians.] The instrument used by them was a circle, of one foot diameter, made by le Noir, and in their triangles the error seldom exceeded one or two seconds, once only amounting to four seconds and half, in the three angles. According to Bouguer's hypothesis of the spheroid, the french mathematicians make the distance between the two observatories $2^{\circ} 19' 39.2''$ or $9' 18.61''$ of time. Legendre, estimating the difference between the two diameters of the earth at $\frac{1}{360}$, makes the distance of the observatories $2^{\circ} 20' 15''$, or $9' 21''$ of time: if $\frac{1}{178}$ be assumed for the difference, the distance will be $2^{\circ} 19' 54''$. De la Lande is of opinion, that the difference of $\frac{1}{360}$ may be considered as the truth, and consequently the distance between the observatories $2^{\circ} 20' 15''$. *Jen. Allg. Lit. Zeit.*

- ART. XVIII. Presburg. *Comitatus Soproniensis, &c.* The County of Sopron, called in Hungarian *Soprony Varmegye*, in German *Oedenburger Gespanschaft*, from the best and latest Observations, and some unpublished Surveys: by Jos. Mark Baron of Lichtenstern, Member of several Academies. 1793.

This is the first map of an hungarian atlas, promised by bar. L. The names of most places are given in the german, hungarian, and latin languages, and even the qualities of the soil are distinguished by appropriate marks. There is an explanation of this map, published by Dr. Walther, but we have not yet seen it. *Jen. Allg. Lit. Zeit.*

POLITICAL OECONOMY.

- ART. XIX. Paris. *Constitutions des principaux Etats de l'Europe, &c.* The Constitutions of the principal States of Europe, and of the United States of America: by Mr. de Lacroix. Vols. III, IV. 8vo. 1793.

We have already noticed the two former volumes of this work [Vol. X, p. 235], which is finished in the present. In the third Mr. L. examines the government of Switzerland, of Sardinia, of Naples, of Spain, and of Portugal. Speaking of Naples, he regrets, that Ferdinand

Ferdinand iv placed not more confidence in the merit of Filangieri, who would have rendered his reign illustrious, had his councils been followed. 'But,' adds he, 'princes seldom avail themselves of the precious gifts of nature. If she produce in their dominions a man of great capacity, of quick conception, of sound judgment, of inflexible virtue, whose heart is fired with the love of mankind, scarcely have they heard of his name, or will they deign to employ him. The author of the Spirit of Laws was never admitted into the councils of Lewis xv. Filangieri, decorated with the empty title of counsellor of state in the department of the finances of Naples, had not the least influence in the operations of the government. What was the consequence of this neglect? He generalized his ideas. Not having it in his power to labour solely for his own country, he laboured for others.'

In the fourth volume Mr. L. gives us a sketch of the french government, and it's gradual progress from the remotest periods. He examines, 1st, the origin of the french, and their customs before the kings of the first race: 2dly, the manners of the germans, and the entrance of the franks into Gaul: 3dly, the origin of the franks, and the salic law: 4thly, the conquests of Clovis, and the influence of religion on the liberty of the french: 5thly, the division of the kingdom between the children of Clovis and their descendants, and the fatal effects of that division: 6thly, the deplorable end of queen Brunehaut, the reigns of Clotharius II and Dagobert, and the aggrandisement of the mayors: 7thly, the government of Pepin and Charles Martel: 8thly, the reign of Charlemagne: 9thly, that of Lewis the debonnair and his children: 10thly, the end of the second race. From this volume we shall give one extract. 'At the period when cities arose in Gaul, and included a considerable number of people within their precincts, a great change was prepared in the laws and manners of our ancestors. The influence of the foundation of cities on the public mind has not yet been sufficiently examined. Wherever the feudal system existed, they contributed to soften it's vigour, and formed a refuge against tyranny; but where liberty and equality flourished, they have given birth to distinctions and slavery. Take from a feudal lord his rights and his privileges, all whom he called his vassals become equal; there is no difference between them, except in the extent of their lands: but in cities a preponderating class is soon formed; first by means of wealth, next by the authority it finds means to acquire, and at length by the respect habitually paid it. In Switzerland there are no cities in those cantons where genuine democracy prevails. To improve our land, dispose of it's produce, and have no superiour but the law, is the liberty of the country. To submit to the caprices of the rich, and contend for the honour of serving them; to subsist sometimes by industry, at others by fraud, and frequently on compassion; is the condition of the greater number of inhabitants of cities, who have the term of liberty on their lips, and carry the sentiments of slavery in their hearts.'

L'Esprit des Journaux.

ART. XX. Gießen. *Was ist die Ursache, warum in vielen Theilen von Deutschland Zierrathen an öffentlichen Gebäuden, u. s. w. verdorben werden? &c.* What is the Reason, that, in many Parts of Germany, Ornaments of public Buildings, Trees, Banks, &c. are more frequently injured from mere Wantonness, than in other Countries?

And how is this national Depravity most certainly to be eradicated?
A prize Essay: by J. J. Cella. 8vo. 72 p. 1793.

This essay gained a prize from the royal academy at Gottingen, the question proposed by which [see our Rev. Vol. ix, p. 345] gave occasion to several other essays, most of which have been published. One by Mr. Witte, of Rostock, under the title of *Ueber die Ursachen muthwilliger Beschädigungen der Zierrathen öffentlichen Gebäude und Sachen, und über ihre Aufrottung*, Leipzig, 1792, particularly excited the attention of the public, which this of Mr. C. also unquestionably deserves. By our author the prevalence of this wantonness is ascribed partly to the natural disposition of the Germans, in whom coarse feelings seem the consequence of coarser nerves, that must be rudely handled, not gently touched; in their dancing they thump the ground and gallop about with violence; in their music they prefer noise to melody; and instead of singing they shout and scream. Partly, too, it is owing to the defects of education, and the false policy of governments, which aim not to enlighten the people, but to draw from them as much money as possible, and teach them nothing, where they pretend to instruct them, but industry and the desire of gain, as sources of revenue: partly to the separate interests of prince and people, which are in most places considered as directly opposite to each other, instead of being inseparably connected: partly whilst gates and keepers are every where employed to prevent the people from enjoying what though constantly before their eyes is reserved for the privileged few.

In the pref. Mr. C. reflects with some asperity on the academy for not having published this essay, and observes, that their neglect alone induced him to make it public himself. *Jen. Allg. Lit. Zeit.*

ART. XXI. Stockholm. *Försök til en Afhandling om Uplysningen, &c.*
An Essay on the Propagation of Knowledge, it's Utility, and it's Necessity to the State, read before the Royal Academy of Sciences: by Nils von Rosenstein, Preceptor to the King, &c. 8vo. 217 p. 1793.

The many writers, who have defended the general diffusion of knowledge, for some time past attacked by high and low with weapons of every sort, have chiefly combated the objections made on the score of religion. But the french revolution, ascribed to the spread of philosophy, has afforded a handle to it's antagonists to hold it up as highly dangerous in a political view. In Sweden, too, some had begun to lay to it's charge things of which it is totally innocent. One of the best and most solid performances in defence of enlightening the people, with which we are acquainted, is this before us, the author of which is a son of the celebrated swedish physician Rosen von Rosenstein, and has already more than once approved himself an able champion of truth and sound reason against fanatics of every kind. It may perhaps be objected to this essay, that it sometimes appears dry; for Mr. von R. pursues his subject up to the first principles and simplest truths of politics and morals; and aims rather to convince by sound arguments, than to persuade by flowery declamation: yet is it enlivened by acute remarks, and entertaining examples from history. We shall now proceed to give a more particular account of this essay, which is divided into two parts, and a third, on the means of enlightening the people in general, is yet to follow.

In the first part our author considers what is to be understood by enlightening the people. After some general reflections on the origin of our notions of truth, falshood, and errour, on the objects of our knowledge, on the sciences and their advantages and disadvantages, on systems, and the effects of the passions on our knowledge, Mr. von R. observes, that to an enlightened mind is required not mere science, not mere learning, but true practical knowledge, applicable to every need and every purpose. To this are requisite a just knowledge of nature, teaching us to avail ourselves of the means she offers to promote our welfare and comforts; an accurate knowledge of man, enabling us to obtain happiness in social life; and a just knowledge of means. Thus it's principal object is to render the state, and the individuals that compose it, happy. An enlightened understanding, in the most comprehensive sense, embraces every object of knowledge; in the more limited one, in which it is here taken, it properly extends only to what is necessary for every man to know, according to his wants, and his destination in life. A man may be versed in science, a man may possess much learning, yet be destitute of an enlightened mind. To the latter it is essential, that a man know how to use and apply the knowledge he possesses. However learned he may be, no one is really enlightened, who studies not what is true; who has not deeply investigated what is right; who has not enabled himself by reading and reflection to throw off the yoke of prejudice; and who has not attained just ideas of what is most necessary for all mankind to know. A nation is enlightened only when it possesses all necessary and useful knowledge; when all it's members are acquainted with their rights and duties, and endeavour to promote the weal of their fellow citizens; and where quacks, fanatics, and impostors of every kind, political as well as others, are easily unmasked.

As the objections to a general diffusion of knowledge are chiefly taken from the mischief it may occasion, Mr. von R. endeavours, in the second part of his essay, to maintain the advantage, and indeed the necessity of it, on every possible ground. These he deduces first from the end of civil government, and the efficacy of knowledge in promoting both public and private happiness. Without personal liberty and security these are unattainable. To the former is required a free use of those powers that contribute to our happiness, and consequently of our understanding. The enlightening this, therefore, is one of our most natural and imprescriptible rights. Legislation, the art of government, politics, war, finance, are all founded on experience, just principles, and rational deductions, and therefore require the mind to be enlightened. The objection, that the increase of our knowledge augments our wants, and so contributes to the inequality of mankind, is here answered by our author, and occasion taken to examine the spartan form of government, in which property, as the source of inequality, was transferred from individuals to the state. Mr. von R. farther shows, that no good constitution can exist without an extensive diffusion of true knowledge; which he proves from the nature of the thing, and from historical experience. To demonstrate the advantage of a general spread of knowledge from it's effect upon a state, he examines the motives of human conduct, and the force with which they act. The first use of knowledge is to show what is right and good; the second, to promote it's practice. The
extirpation

extirpation of error, and the improvement of the faculty of thinking, are the first steps to this. Knowledge not only destroys ignorance and error, but even checks the passions, and the love of self. There are passions owing solely to ignorance and false notions of things. Knowledge produces a certain circumspection, which is one step to virtue. Justice and social virtue cannot subsist without knowledge; which alone prescribes the just limits of private virtue, and renders it of general utility. It is not sufficient for a nation to possess virtue, and even zeal for the common good; if a right knowledge of what conduces to the common good be wanting. Knowledge is likewise the only sure ground of obedience to the laws. It can bind the hands both of the governors and the governed where the laws want power. An enlightened age punishes vice with shame and contempt; folly and quackery, with ridicule. Knowledge has the greatest influence in promoting true patriotism: by which our author understands the love of a people for their country, their zeal for the general good, their conviction of their duties, their sense of their own dignity and rights, and their ardour for the rights of every fellow citizen. Knowledge is the bond that holds the state and the people together; it promotes internal peace; it is the most certain inducement to individuals to make necessary sacrifices to the public good; it gives courage, strength, &c. Of some common objections to show, that knowledge may be prejudicial to a state, Mr. von R. exposes the futility: and throughout his whole essay he speaks with uniform zeal for freedom of thinking and the liberty of the press, and for the rights of man and liberty in general; though he is far from being an advocate of violent revolutions. Knowledge itself he advises to be propagated with caution; and even prejudices he would have rooted out gradually. On the french revolution he gives his opinion with like philosophical prudence.

It has been reported, though falsely, that this rational and enlightened work was prohibited in Sweden: a review, indeed, in the *Stockholms Posten*, in which it is highly recommended, but in which some very unguarded expressions are employed, has been prohibited on account of the latter. This essay is translating into german.

Jen. Allg. Lit. Zeit.

HISTORY OF ARTS, &c.

ART. XXII. Leipzig. *Archiv nützlicher Entdeckungen und wichtiger Entdeckungen, &c.* Repository of useful Inventions and important Discoveries in Arts and Sciences, for the extending of human Knowledge, arranged in alphabetical Order; by J. Christ. Voilbeding. 8vo. Price 1 r. 12 gr. 1792.

When we consider the extreme difficulty, if not absolute impossibility, of compiling a tolerably complete history of inventions, we must allow considerable merit to fragments of such a history, if given with truth, or sometimes with probability only: and this merit we must not deny the work before us, which evinces much industry and general knowledge.

Jen. Allg. Lit. Zeit.

PHILOSOPHY.

ART. XXIII. Leipzig. *System der Platonischen Philosophie, &c.* The System of Philosophy of Plato: by W. Theoph. Tennemann. Vol. I. 8vo. 34 p. Preface, and 288 p. Introduction. 1792.

It is impossible to form a just estimate of a work merely from the preface and introduction; yet this appears to us of so much importance, we cannot avoid introducing it to the notice of our readers, and telling them what may reasonably be expected from the little before us. Mr. T. shows, in this short specimen, that he possesses the proper qualifications for the task he has undertaken. That task is, 'to deliver fully, without alteration or addition, whatever Plato himself thought on any subject of philosophy;' and 'probably an examination of his whole system, on the principles of Kant.' The introduction Mr. T. divides into three parts: the first contains the life of Plato; the second, remarks on his writings as they relate to philosophy; the last, general observations on his philosophy itself. From the various accounts the ancients have given of Plato's life, our author has judiciously and diligently collected the most authentic. His journey to Sicily and residence at the court of Dionysius he has taken great pains to set in their true light: a work, indeed, that a celebrated modern writer deems useless, and not now to be accomplished with any degree of certainty. Yet if a careful illustration of that period of Plato's life enable us to form a more just notion of his personal character, and exculpate him from many severe reproaches, it is surely far from useless. Neither is it so difficult to reconcile the contradictory accounts of it, if we confine ourselves principally to the letters of Plato himself: though, if with Mr. Meiners we reject them as spurious, we shall lose our most valuable guide. Not only in this circumstance, but in many others, has Mr. T. endeavoured to vindicate Plato's character, and on this account deserves our warmest thanks; for the characters of men of merit are sacred deposits to the latest posterity, on whom there is the strongest moral tie to defend them from slander, as the little rivals of great men are ever ready to endeavour by calumny to depress those, whom they feel they cannot equal.

In the first section of the second part Mr. T. examines the authenticity of the books ascribed to Plato, and on good grounds vindicates the genuineness of the epistles, Phædo, Erastus, second Alcibiades, Hipparchus, and the appendix to the laws. He proves too, that Plato could not have borrowed the substance of his Republic from Protagoras, as Aristoxenus and Favorinus affirm. Those who have asserted, that Plato compiled his works from the writings of Moses, Mr. T. very justly deems not worth an answer. On the *Timæus* Mr. T. enters into a very elaborate inquiry, the result of which is, that the work ascribed to the locrian philosopher was written by a later author, so that Plato could not have taken his dialogue with the same name from it. Yet Mr. T. admits, that it was at least partly taken from some work of a pythagorean; though we must observe, if Cicero were right in saying, that Plato had been a hearer of the locrian himself, he might have related his opinions from memory. In the following section Mr. T. gives us an inquiry into the chronology of Plato's different pieces, general observations on them as the principal sources
from

from which an acquaintance with his philosophy is to be derived, and rules to be observed in reading them.

The third part of this introduction, containing the general remarks on Plato's system, with a view of the state of philosophy before his time, and a comparison of his system with those of his predecessors, is particularly rich in acute observations. *Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. XXIV. Altona. *Curæ novissimæ in M. T. Ciceronis Tusculanas Quæstiones, &c.* Remarks on Cicero's Tusculan Questions: by H. F. Nissen. 8vo. 136 p. Price 8 gr. 1792.

Mr. N., who had already published some remarks on Cicero *de Finibus*, here gives us some short notes on difficult passages in the *Tusc. Quæst.*, partly selected, partly new. He appears not to have seen Wolfe's edition [see our Rev. Vol. XIII, p. 236], though he has many valuable observations, and has not unfrequently proposed emendations, which Wolfe has admitted into the text. *Jen. Allg. Lit. Zeit.*

ART. XXV. *Sexti Julii Frontini de Aquæductibus Urbis Romæ Commentarius, &c.* Frontinus on the Aqueducts of Rome, published, with Notes, amongst which are some by Polenus and others: by G. Christian Adler. 8vo. 202 p. 1792.

This is a valuable edition of Frontinus. *Jen. Allg. Lit. Zeit.*

COINS AND MEDALS.

ART. XXVI. Rome. *Numismatum Imperatorum Romanorum, &c.* A Supplement to Anselm Banduri's Coins of Roman Emperors from Trajanus Decius to Constantine Dracosus: by Jerome Tanini, Member of the Academies of Cortona and Velitri. Fol. 474 p. 12 plates. 1791.

The medallist will here find some valuable additions to his knowledge, though we regret, that the work was not rendered more complete by the help of some of our german antiquarians, with whom Mr. T. appears to have been unacquainted. We must not omit to observe, that for elegance and cheapness this publication may be held out as a pattern to booksellers. *Jen. Allg. Lit. Zeit.*

HISTORY.

ART. XXVII. Altenburg. *Geschichte der Europäischen Kriege des achtzehnten Jahrhunderts, &c.* History of European Wars in the Eighteenth Century: by Ernest Augustus Sörgel. Vol. I. 8vo. 470 p. 1793.

Mr. S. modestly designs his book for those who would rather amuse an idle hour with history than romance; but we can recommend it as entertaining and instructive to readers of every class. New discoveries, indeed, make no part of the author's plan: he has, however, extracted the most valuable matter contained in various bulky memoirs, and forgotten records of passing events, and thrown it into a pleasing form: and he judges with equal impartiality those who have just quitted the stage, and those who have long ceased to trouble the world.

Jen. Allg. Lit. Zeit.

ART-

ART. XXVIII. Berlin. *Geschichte des siebenjährigen Kriegs, &c.* History of the Seven Years War in Germany: by J. W. von Archenholz. 2 vols. 8vo. 880 p. 1793.

This is in many respects an excellent work, taken from the best sources, with an apparent desire never to deviate from truth, written in a pleasing style, abounding with just and acute remarks, and interspersed with many anecdotes not commonly known. The beginning of it, however, is written somewhat carelessly, and of course is not equal to the latter part.

Jen. Allg. Lit. Zeit.

ART. XXIX. Züllichau and Freystadt. *Geschichte Kaiser Friedrichs des Zweyten.* History of the Emperor Frederic II. 8vo. 399 p. 1792.

To enumerate the contents of this book would be superfluous: but we must warmly recommend it as a pattern of historical writing. The author has had recourse to the best authorities; but these he has not servilely copied, he has made their accounts of this interesting period in form at least his own.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXX. Züllichau. *Briefe eines reisenden Dänen, &c.* Letters of a Danish Traveller, written in the Years 1791 and 1792, during a Tour through Part of Germany, Switzerland, and France. Translated from the Danish. 8vo. 360 p. 1793.

These letters first appeared in the Danish Minerva. They were written by prof. Sneedorf, of Copenhagen, who died from a hurt he received in being overturned in a carriage in England; and prove, that his country has lost in him a worthy and promising young man.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XXXI. Berlin. *Gottbold Ephraim Lessings Leben, &c.* The Life of G. E. Lessing, with the Remainder of his posthumous Works: published by K. G. Lessing. Vol. I. Small 8vo. 452 p. 1793.

We have hitherto had no complete life of Lessing, and the death of Moses Mendelssohn has disappointed our expectation of one from his most intimate friend. At length his brother, to whom we are already indebted for his Letters [see our Rev. Vol. x, p. 239, 240], and the greater part of his posthumous works [ib. Vol. III, p. 252], has undertaken to supply this want: and though as a writer he is entitled to no great praise, his performance will be thankfully received, as a collection of authentic facts relative to an author of no small celebrity.

Lessing's grandfather, when a student at Leipsic in 1670, maintained a thesis on toleration, in which he defended not merely the toleration of the three principal christian sects, but that of all religions whatever. His father was a clergyman of learning and talents, a correspondent of the most celebrated divines of his time, the author of several publications, and translator of some of the works of Tiltonson. He left behind him, too, a manuscript refutation of some prejudices against ecclesiastical reform, the contents of which are here given. The care and example of this learned and liberal minded father

ther had unquestionably no small influence on the early bent of Lessing's mind. At six years old young Lessing sat for his picture, and the painter would have drawn him playing with a bird in a cage. But this was not agreeable to our youth, who said, 'if he did not paint him with a great, great heap of books he would rather not be painted at all.' This was accordingly done. At school he was extraordinarily forward. At Leipzig, where he studied, his inclination for the drama was soon excited. Of the college lectures he was very negligent, as he was pleased with none of the lecturers, except Ernesti, whom he occasionally attended. He read and studied the more however in private, and particularly the writings of Wolffe. With Naumann, the author of *Nimrod*, he became very intimate; as that writer had many singularities, and of such characters he was always fond. Here too commenced his acquaintance with Mylius: but his connexion with this reputed freethinker, and with the players, gave rise to many unfavourable reports, that brought on him the displeasure of his parents. To break off what he considered as improper connexions, his father had him home for a time. Whilst at Leipzig he had made his first attempt as an author in a periodical paper published at Hamburg; finished a play, the *Young Scholar*, begun at school; and, with Weisse, translated Marivaux's tragedy of *Hannibal*. His leisure hours he now amused in writing anacreontics on love and wine. One day, his devout sister, coming into his apartment when he was absent, saw these, and threw them into the fire. It was winter, and when Lessing discovered it, he threw a handful of snow into her bosom, to cool her pious zeal: this was the utmost extent of his anger. Soon after he returned to Leipzig, and thence went through Wittenberg to Berlin. This gave his father fresh uneasiness. The son's letters in justification of his conduct are remarkable in their kind, and do honour to the openness of his heart. Here, in conjunction with Mylius, he wrote the celebrated *Sketch of the History and Progress of the Drama*. One of his first acquaintance at Berlin was Richier de Louvain, who from a teacher of french became secretary to Voltaire, to whom through his means Lessing became known. For the transaction respecting the proof sheets of the *Age of Lewis XIV.*, and two letters that passed between Voltaire and Lessing thereon, we must refer to the work itself. From Berlin our young author repaired to Wittenberg, where he studied assiduously, and took his master's degree. He remained there, however, only one year, and then returned to Berlin. Here he undertook the literary department of Voss's newspaper, wrote and translated several things, and formed various projects. Amongst other things, he planned a review with Mendelssohn, 'The best of bad Books,' with the motto, from Ambrose, *Legimus aliqua ne legantur*, 'We read books to save others the trouble.' In 1755 he again went to Leipzig, whence he set out to accompany a young man of the name of Winkler on his travels. But this tour was soon broken off, and occasioned a lawsuit, which Lessing gained. Soon after we meet with the unexpected anecdote, that, to please his devout sister, he began a translation of *Law's Serious Call*: he left it to Weisse, however, to finish. In the beginning of 1759 Lessing returned again to Berlin. Here his passion for gaming, which has been so much misrepresented, strongly appeared. In fact it arose naturally from his situation in Breslaw, where, in the seven years war, he was for a short time

time secretary to general Tauenzien. To himself he found an excuse for it in his regard for his health. 'If I were to play coolly,' said he, 'I would never play: but I play with such ardour from substantial reasons. The powerful agitation sets my sluggish machine in motion, accelerates the circulation of the fluids, and frees me from bodily pains which I occasionally suffer.' In Breslaw his most intimate literary friends were Arletius and Klose, who furnished some particulars of his life here related. Whilst in this city he was attacked by an inflammatory fever, from which he suffered much, but still more from the conversation of his physician, old Dr. Morgenbesser, the principal subject of which was Gottsched; a subject he could not bear when in health. When the disease was at the height, he lay in bed extremely quiet, with a countenance expressive of earnest attention. A friend asked him of what he was thinking. I am desirous to know, said he, what passes in my soul as it quits the body. The other proceeding to observe, that this was impossible, he added, with a weak voice: *sie intriguiren mich*, 'don't disturb me.' On his being admitted into the society of freemasons at Hamburgh, one of his friends, a zealous member, took him into a private room, and said: well, you find nothing contrary to religion, to morals, or to the state, amongst us, do you? No: answered Lessing briskly: would to heaven I did; for then I should find *something*. For the proposals made to Lessing from Vienna and Mannheim, his journey to the latter place, the breach of the promises there made him, and the subsequent transactions of his life, we must refer to the work itself; only observing, that his situation at Brunswic, during his latter days, was not so friendless and unpleasant as represented by Mendelssohn.

This volume contains the whole of Lessing's life: such of his posthumous works as have not yet been published are to follow.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XXXII. Brixen. *Nachtrag zu den typographischen Denkmälern*, &c. Supplement to the typographical Monuments of the 15th Century, preserved in the Library of the regular Canons of St. Augustin at Neustift in Tirol [see our Rev. Vol. x, p. 478]. 4to. 130 p. beside the preface. 1791.

The most remarkable book here noticed is a chinese history of Jesus Christ, on fifty-one wooden cuts, with short explanations. Mr. Gras mentions also a letter from the dukes Otto, Lewis, and Henry of Carinthia, to Peter Trautson, written on strong, thick, brown paper, made of linen, and dated in 1287, consequently one and twenty years older than the fragment of linen paper discovered by von Senkenberg.

Jen. Allg. Lit. Zeit.

ART. XXXIII. *Altdorf and Nuremberg*. Mr. Will has just published the eighth and last part of his *Bibliotheca Norica* [see our Rev. Vol. xv, p. 360], and we are happy to find from the preface, that his valuable collection will not be dispersed at his death, but preserved for the use of the public.

Jen. Allg. Lit. Zeit.

POETRY.

ART. XXXIV. *Fables de Florian*, &c. Fables by Florian, of the French academy, of those of Madrid, Florence, Naples, &c.

Thl,

This collection is unquestionably the best that has appeared in the present century : nor is there any fabulist that can be compared with our author, excepting indeed la Fontaine, who is above all comparison. Florian's fables are throughout the works of a man of the world, an agreeable philosopher, an ingenious and moral poet. As a specimen we shall present our readers with the first.

‘ La vérité toute nue
Sortit un jour de son puits.
Ses attraits par le tems étoient un peu détruits ;
Jeunes & vieux fuyoient à sa vue.
La pauvre vérité restoit là morfondue,
Sans trouver un asyle où pouvoir habiter.
A ses yeux vient se présenter
La fable richement vêtue,
Portant plumes & diamans,
La plupart faux, mais très-brillians.
Eh ! vous voila ! bon jour, dit-elle ;
Que faites-vous ici, seule, sur un chemin ?
La vérité repond : vous le voyez, je gele.
Aux passans je demande en vain
De me donner une retraite ;
Je leur fais peur à tous. Hélas ! je le vois bien,
Vieille femme n'obtient plus rien.
Vous êtes pourtant ma cadette,
Dit la fable, & sans vanité
Par-tout je suis fort bien reçue.
Mais aussi, dame vérité,
Pourquoi vous montrer toute nue ?
Cela n'est pas adroit. Tenez, arrangeons nous ;
Qu'un même intérêt nous rassemble :
Venez sous mon manteau, nous marcherons ensemble.
Chez le sage, à cause de vous,
Je ne ferai point rebutée :
A cause de moi, chez les fous,
Vous ne ferez point maltraitée.
Servant par ce moyen chacun selon son goût,
Grâce à votre raison, & grâce à ma folie,
Vous verrez, ma sœur, que par-tout
Nous passerons de compagnie.’

In a dialogue, by way of preface, in which Mr. F. presents us with his remarks on fable, and a brief account of fable-writers, he avows, that his fables are not all of his own invention; some are from the ancients, some from english fabulists, and some from german; but a greater number, and those that may be reckoned his best, are from Yriarte, who stands very high in his estimation.

Journal encyclopédique.